The Role of *Sahabiyat* for Todays Women

Revised Edition

Biographies of the Women Companions of the Holy Prophet ﷺ

By

Maulana Saeed Ansari Nadvi

Maulana Abdul-Salam Nadvi

Allama Syed Suleman Nadvi

English Version By

Qazi Mohammed Saeed

B.A., B.Ed.

Complete & Revised By

Rafiq Abdur Rehman

CONTENTS

Forward to First Edition 13
Religious Exploits 15
Political Exploits 17
Literary Exploits 18
Active Exploits 20
Forward to Second Edition 23

THE HOLY WIVES OF THE HOLY PROPHET ﷺ

Sayyidah Khadijah رضی اللہ عنہا

Name and Pedigree 27
Her Marriage 27
Trade 28
Marriage with the Holy Prophet ﷺ 28
Embracing Islam 29
Her Death 32
Her Children 32
Her Virtues and High Status 33

Sayyidah Saudah رضی اللہ عنہا

Name and Pedigree 37
Marriage and Islam 37
Marriage with the Holy Prophet ﷺ 37
Events after the Marriage 38
Hajj 38
Her Death 39
Her Children 39
Features, Character and Qualities 39

Sayyidah Aishah رضی اللہ عنہا

Name and Pedigree 43
Marriage with the Holy Prophet ﷺ 43

General Conditions of Life 45
Her Death 49
Progeny 49
Features 50
Her Excellence and Superiority 50
Character and Conduct 55

Sayyidah Hafsah رضی اللہ عنہا
Marital Life and Conversion to Islam 57
Her Death and Progeny 58
Her Knowledge and Excellence 58
Conduct and Behaviour 59

Sayyidah Zainab رضی اللہ عنہا
(Mother of the Destitutes) 63

Sayyidah Umm Salamah رضی اللہ عنہا
Marriage 65
Islam and Migration 66
Migration to Madinah 66
Death of Abu Salamah رضی اللہ عنہ and Her Second Marriage 66
Important Events of Her Life 68
Her Death 72
Her Progeny 72
Features and Excellence 73
Her Conduct and Character 75

Sayyidah Zainab Bint Jahsh رضی اللہ عنہا
Name and Family 79
Conversion to Islam and Marriage 79
Her Death 83
Features, Character and Excellence 83

Sayyidah Juwairiyah رضی اللہ عنہا
Name and Pedigree 85
Battle of *Muraisi'* and Her Second Marriage 85
Her Features, Excellence and Character 87

Sayyidah Umm Habibah رضی اللہ عنہا
Name and Pedigree 89
Marriage and Islam 89
Her Marriage, with the Holy Prophet ﷺ 89
Her Death 90

Her Progeny 91
Features, Excellence and Character 91

Sayyidah Maimunah رضی اللہ عنہا
Name and Pedigree 93
Wedlock 93
Her Death 94
Her Excellence and Character 94

Sayyidah Safiyyah رضی اللہ عنہا
Name and Pedigree 97
Her Marriage 97
Some Noteworthy Affairs 98
Her Death 99
Features, Excellence and Character 99

DAUGHTERS OF THE HOLY PROPHET ﷺ

Sayyidah Zainab رضی اللہ عنہا
Name and Pedigree 105
Marriage 105
Her Death 106
Her Progeny 107
Her Character 107

Sayyidah Ruqayyah رضی اللہ عنہا
Name and Pedigree 109
Marriage 109
Advent of Islam 109
Some Life Events 109
Her Death 110
Her Progeny 110

Sayyidah Umm Kulthum رضی اللہ عنہا
Name and Pedigree 111
Her Marriage 111
Her Death 111

Sayyidah Fatimah Zahra رضی اللہ عنہا
Name 113
Her Marriage 113
Loss of Parents 115

Her Death 116
Her Progeny 117
Her Features 117
Her Excellence and Character 117
Her Very Special Spiritual Status 118

Sayyidah Umamah رضی اللہ عنہا 123
Name and Introduction 123
General Conditions of Life 124
Her Wedlock 124
Death and Children 124

Sayyidah Safiyyah رضی اللہ عنہا 125
Name and Introduction 125
Wedlock and Islam 125
Life Events 127
Death and Excellences 129

Sayyidah Umm Aiman رضی اللہ عنہا 129
Name and Introduction 129
Marriage 129
Islam and Life Events 130
Death, Children and Excellence 133

Sayyidah Fatimah رضی اللہ عنہا 133
Name and Introduction 133
Marriage and Islam 133
Migration and Life Events 133
Death and Children 135

Sayyidah Ummul Fadl رضی اللہ عنہا 135
Name and Introduction 135
Marriage and Islam 136
Life Events 136
Death and Children 136
Excellence and Character 137

Sayyidah Umm Rooman رضی اللہ عنہا 137
Name and Introduction 137
Islam and Marriage 137
Migration 138
Life Events 139
Death and Children 141

Sayyidah Sumayyah رضی اللہ عنہا 141
Name and Introduction 141
Islam and the Trial of Aal Yasar 141
Her Martyrdom 143

Sayyidah Umm Sulaym رضی اللہ عنہا 143
Name and Introduction 143
Marriage and Islam 144
Life Events 145
Death and Progeny 145
Excellence and Character 146
A Woman of Great Character 149

Sayyidah Umm Umarah رضی اللہ عنہا 149
Name and Introduction 149
Participation in Battles for Islam 150
Death and Children 150
Excellence and Character 151

Sayyidah Umm Atiyyah رضی اللہ عنہا 151
Name and Introduction 151
Islam 152
Participation in Battles for Islam 152
Death and Children 152
Excellence and Character 155

Sayyidah Rabi' Bint Mu'awwiz Bin Afraa رضی اللہ عنہا 155
Name and Introduction 155
Islam and Marriage 155
Events of Life 156
Excellence and Character 157

Sayyidah Umm Haani رضی اللہ عنہا 157
Name and Introduction 157
Marriage and Islam 157
Death and Children 157
Excellence and Character 159

Sayyidah Fatimah Bint Khattab رضی اللہ عنہا 159
Name and Introduction 159
Marriage and Islam 160
Migration, Death and Children 160

Sayyidah Asma' Bint Umays رضی اللہ عنہا
Name and Introduction 161
Marriage and Islam 161
Life Events 161
Death and Children 164
Excellences 164

Sayyidah Asma' Bint Abu Bakr رضی اللہ عنہا
Name and Introduction 165
Marriage and Islam 165
Life Events 165
Death and Children 168
Features 168
Excellence and Character 168

Sayyidah Fatimah Bint Qais رضی اللہ عنہا
Name and Introduction 173
Marriage, Islam and Migration 173
Life Events 173
Excellence and Character 175

Sayyidah Shifa' Bint Abdullah رضی اللہ عنہا
Name and Introduction 177
Marriage and Islam 177
Life Events 177
Excellence and Character 178

Sayyidah Zainab Bint Abu Mu'awiyah رضی اللہ عنہا
Name and Introduction 179
Marriage 179
Children 180
Excellence and Character 180

Sayyidah Asma' Bint Yazid رضی اللہ عنہا
Name and Introduction 181
Islam and Related Events 181
General Life Events 183
Excellence of Character 183

Sayyidah Umm ud-Darda' رضی اللہ عنہا
Name and Introduction 185
Death 185
Excellence of Character 185

Sayyidah Umm Hakeem رضی اللہ عنہا
Name and Introduction 187
Life Events 187

Sayyidah Khansa رضی اللہ عنہا
Name and Introduction 189
Marriage and Islam 189
Life Events 189
Death and Children 190
Literary Excellence 190

Sayyidah Umm Haraam رضی اللہ عنہا
Name and Introduction 193
Marriage 193
Life Events and Death 193
Children 194
Excellence 194

Sayyidah Umm Waraqah Bint Abdullah رضی اللہ عنہا
Name and Introduction 195
Ghazawat (Battles with Unbelievers) 195
Martyrdom 195

Sayyidah Hind رضی اللہ عنہا
Name and Introduction 197
Life Events 197
Conversion to Islam of Hind 198
Participation in Battle for Islam 199
Her Death and Children 199
Her Character 200

Sayyidah Umm Kulthum رضی اللہ عنہا
Name and Introduction 201
Her Marriage 201
Her Marriage 202
Death, Children and Excellence 202

Sayyidah Zainab Bint Abi Salamah رضی اللہ عنہا
Name and Introduction 203
Events of Life 203
Marriage, Children and Death 204
Her Excellence 204

Sayyidah Umm Abu Hurayrah رضی اللہ عنہا
Name and Introduction 205
Her Acceptance of Islam 205

Sayyidah Khaula Bint Hakim رضی اللہ عنہا
Name and Introduction 207
Marriage and Events 207
Excellence and Character 207

Sayyidah Hamnah Bint Jahsh رضی اللہ عنہا
Name and Introduction 209
Life Events 209
Death and Children 210

BIOGRAPHIES OF THE WOMEN COMPANIONS OF THE HOLY PROPHET ﷺ AND THE WAYS OF THEIR SACRED LIVES

(Part–II)

Foreword 213

Acceptance of Islam
Open and Bold Declaration of Islam 216
Bearing of Hardships 216
Social Boycott 217

Tenets
Unity of God 219
Denial of Polytheism 219
Illogical Customs of *Jahiliyyah* 219
Belief in Prophethood 220

The Ritual
Prayers 221
Zakat and Alms-Giving 222
Fasting 224
I'tikaf 225
Hajj 225
Jihad 227

Going by the Qur'an 227

Avoidance of Prohibited Acts
Abstention from Musical Instruments 229

Animating Scenes of Religious Life
Glorification of Allah 231
Sacred Sites 231
Bearing Physical Hardships for Religious Duties 232
Fulfilment of Oath 232
Eagerness to get Blessings and Sanctity of the Holy Prophet ﷺ 232
Guarding of Relics 233
High Respect for the Holy Prophet ﷺ 234
Defence and Service of the Holy Prophet ﷺ 234
Awe of the Personality 235
Condolence for a Relative other than Husband not to Exceed Three Days 236
Sweet Pleasure of the Holy Prophet ﷺ 237
Entrusting Affairs to the Care of the Holy Prophet ﷺ 237
Inviting the Holy Prophet ﷺ 238
Love for Him 239

Excellence of Character of the Women Companions رضی اللہ عنہن
Dignity and Self-Respect 241
Sacrifice of Personal Interest 241
Avoidance of Venegeance 243
Hospitality, Self-Respect and Patience 244
Endurance at Affliction 245
Valour and Acts of Bravery 246
Asceticism, Cheerfulness and Confidence 247
Honour and Chastity 247

Model Social Life
Peace and Pacification 249
Kindness to Kins and Relatives 249
Gifts, Treatment of Servants and Mutual Co-Operation 250
Condolence of the Dead 251
Love of Children 252
Love of Sisters and Brothers 252

Bringing up of Orphans 253
Bringing up Young Children 254
Protection of Wealth and Property of the Husband 255
Seeking Pleasure of the Husband 255

Scenes of Social Life
Abject Poverty and Its Effects 259
Clothing and Dress 259
Houses, Utensils and Ornaments 260
Self Service 260
Veil and Woman Covering 261

Day to Day Dealings
Repayment of Loans 263
Partial Remission of Debt 263
Honesty in Distribution of Legacy 263
Services of Different Types 263

Services in the Field of Religion
Preaching of Islam 265
Support of Fresh Converts to Islam 266
Service to Muslim Warriors 266
Service to Mosque 268
Destruction of Innovations 268
Accountability 269

Moral Services
Abolition of Worthless Indoor Games 271
Preventive Measures Against Use of Liquor 271
Prohibtion of Using Artificial Wigs 272

Services in the Field of Knowledge and Learning
Explanation and Commentaries of the Holy Qur'an 273
Knowledge Concerning Secrets of Faith 280
The Knowledge of Traditions (*Hadith*) 289
Research as to Correctness of Traditions (*Dirayat*) 290
Jurisprudence (*Ilm ul-Fiqh*) 293

Last Chapter (End)
Points of Excellence (*Manaqib*) of Women Companions رضی اللہ عنہن 297

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of Allah, Most Gracious, Most Merciful.

FOREWORD TO FIRST EDITION

يُسَبِّحُ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ○
هُوَالَّذِىْ بَعَثَ فِى الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ
الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِىْ ضَلٰلٍ مُّبِيْنٍ ○

"Whatever is in the heavens and on earth, both declare the praises and Glory of Allah, the Sovereign, the Holy One, the Exalted in Might, the Wise. He Who has sent amongst the unlettered an Apostle from among themselves, to rehearse to them His signs, to sanctify them, and to instruct them in scripture and wisdoms—although they had been before, in manifest error."

(al-Jumu'ah 62: 1-2)

The one purpose of Islam is to bring the entire world at one level of equality. In the Kingdom of Islam all high and low, the rulers and the ruled, the rich and the poor, the learned and the ignorant, the men and the women—all enjoy an equality of social status. With this aim, Islam gave its universal message of Islam, the innermost spirit of religion, culture, morals and politics was entirely changed. A new motive force began to act in the human beings as aimed by the message of Islam.

Before the advent of Islam, all the progress made by the human race was due to the male genius of mankind which gave

the world great civilizations of Egypt, Babylon, Persia, Greece and India. But the female sex has had no part in the development of civilizations enumerated above, With the advent of Islam both male and female were afforded equal opportunities of contribution in the progress of mankind. The Islamic civilization and culture gave a new freshness and fragrance to the orchard of human civilizations.

The person of a woman was looked upon from different angles and viewpoints in different countries of the world. In the Eastern countries the woman sex was unfortunately considered to be a blot on the holiness of the male sex. Romans considered her at best as a part of the house property. Greece looked upon her as a devil incarnate. Christiandom considered woman as a thorn in the flower garden of mankind. Europe looks upon her as a deity worthy of worship. The view of Islam is entirely different. It considers the woman sex as the sweet smell of human conduct and a freshness of the human face.

Imam Bukhari رحمة الله عليه has mentioned that Caliph Umar رضى الله عنه stated, "We considered the women as worthless trash before Islam in Makkah. In Madinah, however, she did enjoy some respect. When verses of the Holy Qur'an regarding the status and position of women were revealed, we came to realise her actual worth and worthiness."❶

If you need the words of the Prophet ﷺ you will know the real meaning of Sayyidina Umar رضى الله عنه "O يا انجشة ارويدك بالقوارير Angashah! Careful they are delicate.

Islam has not only laid down the rights and lawful claims of the women-folk, it has made them equal partners of men-folk as the tradition of the Saheeh Bukhari lays down: الرجل راع على اهله وهو مسئول والمرأة راعية على بيت زوجها وهى مسئولة "Man has been made the guardian of his family and he will be questioned about every one of them, and the woman has been declared to be the guardian of man's household and she will be held responsible

❶ Saheeh Bukhari V-1, P-869.

for everything which concerns her." The point has been further elucidated in a Tradition of *Ibn Majah* which stated: ليس تملكون منهن شيئا غير ذالك الا ان يأتين بفاحشة مبينة "Except the special rights of manhood, you have no upper hand upon the women-folk until they are found indulging in open lewdness."

In shaping the history of mankind, the role played by women in Islam is conspicuous. Every nation has a right to boast of its great achievements in history. But the role of women is limited to just a few names for their high standard of chastity or moral values. The contribution made by Muslim women to the advancement of culture and every field of human civilization is unique and outstanding. We shall confine ourselves to the mention of great deeds and performances of the women Companions رضى الله عنهن of the Holy Prophet ﷺ of Islam as this is the subject of this book.

Religious Exploits

In the field of religious service, fighting in the cause of Allah is of paramount importance. The women Companions of the Holy Prophet ﷺ performed such great deeds in *Jihad* (war against the enemies of Islam) that they remain unparalleled and unique in history. In the Battle of *Uhad* the Holy Prophet ﷺ was left with only a few Companions in the great concerted attack of the Makkan pagans. Sayyidah Umm Umarah رضى الله عنها came to the fore-front to defend the person of the Holy Prophet ﷺ. Ibn Qamiyah advanced to attack the Holy Prophet ﷺ but Umm Umarah repulsed his attack and struck him with her sword. His shoulder was wounded but, due to double mantle, he escaped death.❶ In the battle against the pseudo-prophet Musailimah, Sayyidah Umm Umarah got twelve wounds and one of her hands was cut off.❷

In the battle of *Khandaq*, Sayyidah Safiyyah رضى الله عنها displayed great bravery and killed a Jew. Her plan to ward off

❶ Ibn Hisham P-84. ❷ Ibn Sa'd V-8, P-304.

the attack of the Jews was itself a great strategy of war.[1] In the battle of Hunain, Sayyidah Umm Sulaym رضی اللہ عنہا came out with a long dagger to attack the enemy. In the Battle of *Yarmuk* fought during the Caliphate of Sayyidina Umar رضی اللہ عنہ, Sayyidah Asma' رضی اللہ عنہا (daughter of Sayyidina Abu Bakr رضی اللہ عنہ), Sayyidah Umm Aban, Sayyidah Khawlah, Hind and Umm ul-Mu'mineen Sayyidah Juwayriyah رضی اللہ عنہن fought with great valor. Sayyidah Asma', daughter of Yazid, killed as many as nine Romans with tent-pegs.[2] Besides battles on land, the noble woman Companions also participated in the ocean wars. In the year 28 A.H., Sayyidah Umm Haram رضی اللہ عنہا participated in the expedition for attack on the island of Cyprus.[3]

Besides the role of combatants played by the noble lady Companions رضی اللہ عنہن, their assignments on the battle-fields included:

(1) Supply of water,
(2) nursing of the wounded soldiers,
(3) carrying away the dead and the wounded from the battlefields to the nursing camps,
(4) to spin thread,
(5) to ensure constant supply of arrows to combatants,
(6) to arrange food for warriors,
(7) to dig out graves and to encourage the fighting forces.

In the battle of *Uhad*, Sayyidah Aishah, Umm Sulaym and Umm Sulayt رضی اللہ عنہن performed the duty of supplying water to the wounded soldiers.[4] Umm Sulaym and some of the women from among the *Ansars* (Helpers of *Madinan* assigned to themselves the duty of nursing the wounded and, for this purpose, they always accompanied the Holy Prophet ﷺ in all the battles headed by him.[5] Rabi Bint Mu'awwiz along with

[1] Zurqani V-2, P-129.
[2] Asbab V-8, P-13.
[3] Saheeh Bukhari V-2, P-929.
[4] Ibid.
[5] Abu Dawood V-1, P-252.

some women of her group carried the dead and the wounded from the battle-field to Madinah.[1] Umm Atiyyah prepared meals for the Companions رضی اللہ عنہم in seven battles.[2] In the Battle of *Yarmuk*, Hind and Khawlah رضی اللہ عنہن read out verses to encourage the receding Muslim soldiers to fight back the enemy.[3]

The service of the Lady Companions in the preaching of Islam cannot be under estimated. Sayyidina Umar Farooq رضی اللہ عنہ, the second Caliph of Islam accepted Islam at the instance of his sister, Sayyidah Fatimah رضی اللہ عنہا Bint Khattab.[4] Abu Talhah رضی اللہ عنہ embraced Islam at the invitation of Umm Sulaym[5] Ikramah accepted Islam on the invitation of his wife, Umm Hakeem.[6] A large number of women from the *Quraish* embraced Islam due to the silent efforts of Umm Shareek.[7]

In the defence of the polity and ruling system of Islam Sayyidah Aishah رضی اللہ عنہا played an important role in 35 A.H. When Sayyidina Uthman رضی اللہ عنہ was slain and martyred and the whole system of Islam was jeopardised, she raised a leading voice in defence of the Islamic system and people from Makkah and Basra supported her call. Leading the congregational prayer was also an important duty which was occasionally performed by Sayyidah Aishah, Sayyidah Umm Salmah, Umm Waraqah Bint Abdullah and Sa'dah Bint Qamamah رضی اللہ عنہن. They led the women worshippers in prayers after the usual call to prayers. Umm Waraqah رضی اللہ عنہا always led women worshippers in prayers at her home and called out the *azan*.[8] (Such congregation is correct, except among the Hanafi who hold it to be *makruh*.)

Political Exploits

The Women Companions رضی اللہ عنہن also excelled in

[1] Bukhari.
[2] Muslim V-2, P-105.
[3] Asad ul-Ghabah V-5, P-563.
[4] Ibid V-5, P-563.
[5] Ibid V-5, P-519.
[6] Asabah V-8, P-106.
[7] Mu'watta Imam Maalik.
[8] Asad ul-Ghabah V-5, P-594.

political exploits. Sayyidah Shafa Bint Abdullah رضی اللہ عنہا was such a shrewd and intelligent lady that Sayyidina Umar رضی اللہ عنہ often consulted her[1] and quite frequently entrusted to her the administration of the local market.[2] On the eve of Holy Prophet's ﷺ migration from Makkah to Madinah, it was Sayyidah Raqifa Bint Saify, a niece of Abdul Muttalib, who informed the Holy Prophet ﷺ of the intended siege of his house by the enemical *Quraish*.[3] Consequent upon this information, the Holy Prophet ﷺ left Sayyidina Ali رضی اللہ عنہ on his bed and quietly left for Madinah[4], Umm Hani رضی اللہ عنہا, a sister of Sayyidina Ali رضی اللہ عنہ gave asylum to a pagan. The Holy Prophet ﷺ honoured her pledge and declared: قد اجرنا من اجرت وامنّا من امنت "We shall give peace to whomsoever you give peace and we shall stand by the asylum given by you."[5]

Literary Exploits

Many of the woman Companions had attained distinction in the Islamic Sciences like recitation of the Holy Qur'an, its explanation and commentaries, Traditions of the Holy Prophet ﷺ, jurisprudence and injunctions and prohibitious as revealed in the Holy Book of God. Sayyidah Aishah, Sayyidah Hafsah, Sayyidah Umm Salamah, and Umm Waraqah رضی اللہ عنہن had, all committed the entire Holy Qur'an to memory.[6] Ladies like Hind Bint Asad, Umm Hisham, Bint Haritha, Ra'itah Bint Hayyan and Umm Sa'd Bint Sa'd Bin Rabi' had learnt by heart some important parts of the Holy Qur'an.[7] In the Knowledge of explanation and commentary of the Holy Qur'an Sayyidah Aishah رضی اللہ عنہا had special aptitude. Quite substantial parts of her commentaries have been reproduced by Imam Bukhari in the last part of his Book of Traditions. In the love of Traditions, Sayyidah Aishah رضی اللہ عنہا and Sayyidah Umm Salamah رضی اللہ عنہا

1. Kitab Umm Shafi V-1, P-145. Asad ul-Ghabah. V-5, P-373.
2. Ibid P-487.
3. Asabah V-8, P-32.
4. Tabaqat V-8, P-35.
5. Abu Dawood V-1, P-274.
6. Fath al-Bari V-9, P-747.
7. Asad ul-Ghabah V-5, P-586.

had great distinction.[1] The traditions narrated by Sayyidah Aishah رضی اللہ عنہا number 2210 while Umm Salamah narrated 378 traditions. Umm Atiyyah رضی اللہ عنہا, Asma' Bint Abu Bakr رضی اللہ عنہا, Umm Hani رضی اللہ عنہا and Fatimah رضی اللہ عنہا Bint Qais were among those who had narrated many *Ahadith*.[2]

In jurisprudence, the knowledge of Sayyidah Aishah رضی اللہ عنہا was so vast and versatile that a large number of books could encompass it. Ladies like Sayyidah Umm Salamah, Safiyyah, Hafsah, Umm Habibah, Juwayriyah, Maimoonah, Fatimah Zahra, Umm Sharik, Umm Atiyyah, Asma' Bint Abu Bakr, Laila Bint Qa'if, Khawlah Bint Tuwayt, Umm Darda', Atikah Bint Zaid, Sahlah Bint Suhail, Zainab Bint Abu Salamah, Umm Aiman and Umm Yusuf رضی اللہ عنہن were all scholars of jurisprudence and their legal opinions could be collected into books or pamphlets.[3]

In the "Law of Inheritance", Sayyidah Ayshah رضی اللہ عنہا was exceptionally learned. Prominent Companions رضی اللہ عنہم consulted her on these matter.[4]

They women Companions also had great knowledge of other sciences. Sayyidah Umm Salamah رضی اللہ عنہا, for instance, was learned in the science of mysteries,[5] Asma' Bint Sakan in speaking and oratory,[6] and Asma' Bint Umays in interpretation.[7]

In the science of medicine and surgery, ladies ike Rufaydah Aslamiah, Umm Muta', Umm Kabshah, Hamnah Bint Jahsh, Mu'azah, Laila, Umaimah, Umm Ziad, Rabi' Bint Mu'awwiz, Umm Atiyyah, and Umm Sulaym رضی اللہ عنہن were known for distinction and proficiency. The camp of Rufaydah رضی اللہ عنہا which was a surgery was pitched near the Masjid Nabawi.[8]

1. Ibn Sa'd V-2, Pt.2, P-126.
2. Ibn Qayyim, V-1, P-13.
3. Ibn Sa'd V-2, Pt. 2, P-126.
4. Ibn Sa'd V-2, P-126.
5. Musnad.
6. Asabah V-8, P-12.
7. Ibid P-9.
8. Ibn Sa'd, V-8, P-213.

In poetry, ladies like Khansaa, Sa'daa, Safiyyah, Aatikah, Umamah Muridiah, Hind daughter of Haris, Zainab daughter of Awam, Aatiha daughter of Zaid, Hind Bint Uthathah, Umm Aiman, Maimoonah Balwiyab and Ruqayyah were very much renowned. The parallel of Khansaa in poetry was never born in Arabia.

Active Exploits

Activity is the basis of exploits and great deeds in the fields of industry, craftsmanship, calligraphy, carpentry, tailoring and tilling of fields. On the authority of *Imam Ahmad Bin Hanbal* and *Asad ul-Ghabah*, it is related reliably that the Companion women used to weave cloth for the wearing of their children. Tilling of the soil was usual for women of Madinah and other fertile lands. Among the immigrants Sayyidah Asma' رضی اللہ عنہا (daughter of Sayyidina Abu Bakr رضی اللہ عنہ) was the only lady who was fond of tilling the land and performing the concerned agricultural operations.[1] Writing was well-known to many of the women Companions. Sayyidah Shafa رضی اللہ عنہا, daughter of Abdullah had learnt the art of writing before the advent of Islam. Besides Sayyidah Shafa رضی اللہ عنہا, Sayyidah Hafsah رضی اللہ عنہا Umm Kulsoom رضی اللہ عنہا daughter of Aqbah and Karimah رضی اللہ عنہا daughter of Miqdad were well-versed in writing. Some of the ladies like Sayyidah Khadijah رضی اللہ عنہا had taken to business and international trade. Hawlah, Malikah, Thaqfiah and Bint Mukhribah used to trade in perfumery.[2] Sewing and stitching was common among women. The *Ansar* girls song on occasions of marriage etc. Fari'ah Bint Ma'ooz رضی اللہ عنہا narrated a *Hadith* suggesting that the Prophet ﷺ allowed this. He instructed Sayyidah Aishah رضی اللہ عنہا to send an *Ansar* woman Ar'ab to sing at wedding. This is mentioned on Asabah.[3] Examples are Fatimah bint Shaybah

[1] Asad ul-Ghabah V-5, P-?, Musnad V-5, P-166.
[2] Ibid. V-5, PP-435, 548.
[3] Asad ul-Ghabah, V-8, P-61. Musnad, V-5, P-166.

and others. Sayyidah Saudah رضی اللہ عنہا was well-versed in the cleansing of hides and skins.[1]

Mention of women Companions has been made by many Traditionists and Biographers in Islam. Ibn Atheer wrote "*Tarikh-un-Nisa'*" which is not available now.[2] Qazi Ibn Abdul Barr wrote a biography of 398 women Companions under the title of "Isti'ab". Muhammad Bin Sa'd Waqidi wrote "Tabaqat-ul-Sahaba" in which mention has been made of 627 women, out of which 93 were not Companions. These and many more books were written in which mention of the women Companions was made without much detail of biography.

Ibn Atheer wrote, in 630 A.H., the volumnious Asad ul-Ghabah, in which he wrote about 1022 women Companions. Apart from repetition, there are 76 unknown women.

Ibn Hajar wrote two large books on *Asma ur-Rijal, Tahzeeb ut-Tahzeeb* and *Asabah fi Tameez us-Sahabah*. In the 12th volume of the former, 322 women are mentioned. There are some repetitions and some women *Tabi'een*. But the 8th volume of Asabah is devoted wholly to women Companions, 1545 in all. This again has repetitions and references by *kunyah*.

The things common to these books are:

(1) Their aim is only to mention names, not biographies.
(2) Many are names that are passing references in *Ahadith* which cannot be known through any other means.
(3) Sometimes only *kunyah* or titles are mentioned.
(4) At times only vague references are made (a woman) and an incident is mentioned, no more.
(5) Generally, those women who lives are mentioned under names, are repeated under *kunyah* and titles.

Besides, none of these books observes a proper sequence, except *Tabaqat Ibn Sa'd*. It begins with the Prophet's ﷺ daughters, aunts and their daughters, his wives, and women of

[1] Ibid V-5, P-440.
[2] Ibid P-472.

Quraish and *Muhajirs*, and, the *Ansar* women, every family mentioned separately, and finally the women who have reported from the woman Companions, not from the Prophet ﷺ. This is an entirely separate section on women Companions.

Undoubtedly, there cannot be a better approach. But, all the books written by the old authors and biographers do not fulfil the demands of the current age. There was greater emphasis on the spiritual status of the women Companions. We have, in this collection paid more attention to the religious, literary, and moral achievements and biography to the life activities of 45 women Companions. This book has assumed the status of history of the women Companions. The various events mentioned herein have been carefully selected to ensure their truthfulness and authenticity. Some events may appear to be out of consonance with the established rules of jurisprudence. But this aspect may be looked without severe criticism for the reason that intention of this book is to present the biography and living activities of the women Companions as purified moral and spiritual human beings. If certain failings and flaws are visible in my narrations, they be overlooked as human errors.

Indeed Allah—the Exalted has said:

وَقَدْ قَالَ اللّٰهُ تَعَالٰى لَا يُكَلِّفُ اللّٰهُ نَفْسًا إِلَّا وُسْعَهَا.

"Allah does not charge a soul save to its capacity." (2:286)

Saeed Ansari
Darul Musannifeen, Azam Garh,
5th Muharram, 1340 A.H.

FOREWORD TO SECOND EDITION

The first edition of this Biography has proved extensively useful and popular among the Muslims.

It is now being published for the second time after 23 years. The original text of the 1st edition written by (1) Maulana Abdus Salam Nadvi, (2) Maulana Haji Mueen ud-Din Nadvi, (3) Maulana Shah Mueen ud-Din Ahmad Nadvi and Maulana Saeed Ahmad *Ansari*, has been revised with the active collaboration of Maulana Muhammad Uwais Nagrani Nadvi. This book, in its Second Edition, has become more useful.

With the changes of this secular age, our Muslim and secular values of life. They desperately need to read and learn the life activity and biography of the women Companions who were models of righteousness, God-fearing, piety, chastity, and the spiritual and moral values which distinguish Muslim women from non-Muslim women who have no knowledge of Islam and its high teachings.

Syed Suleman Nadvi.
Nazim, Darul Musannifeen,
4, Sha'ban, 1363 A.H.

THE HOLY WIVES OF THE HOLY PROPHET ﷺ

1

SAYYIDAH KHADIJAH رضی اللہ عنہا

Name and Pedigree

The *kunyah* of Sayyidah Khadijah رضی اللہ عنہا was Umm Hind. (*Kunyah* is an honourefic name used with *Abu* or *Umm* for men and women respectively.) *Tahirah* was her commonly called name. Her pedigree ran as under: Khadijah, daughter of Khuwailid, son of Sad, son of Abdul Uzza, son of Qusayy; at this stage her pedigree joins the pedigree of the Holy Prophet ﷺ. The name of her mother was Fatimah, daughter of Za'idah who was the descendant of Aamir, the second son of Lavi, son of Ghalib. Her father was a distinguished noble of his tribe. He came to settle in Makkah. Abdul Dar, son of Qusayy, becomes his support as he was also a cousin. Here in Makkah he married Fatimah, daughter of Zaidah who gave birth to Sayyidah Khadijah, 15 years before the "Year of Elephants".[1]

Her Marriage

When she reached the age of maturity, she came to be renowned as "Tahirah" (The purified)[2] because of her good conduct. Her father wanted to get her married with his nephew, Waraqa Bin Nawfal who was a scholar of the Old and New Testaments i.e., *Torah* and Scriptures. This proposal could not mature and she was married to Abu Hala, son of Bannash

[1] Ibn Sa'd V-8, PP-8, 10.

[2] Asabah V-8, P-60.

Tamimi.[1] In the famous "Battle of *Al-Fujjar*", the father and husband of Sayyidah Khadijah رضی اللہ عنہا were killed. This happened 20 years after the year of Elephant.[2]

Trade

Sayyidah Khadijah رضی اللہ عنہا was greatly handicapped in her business due to the death of her father and her husband. Her only means of livelihood was business. There was no one to supervise her business. One occasion arose when Abu Talib, an uncle of the Holy Prophet ﷺ advised him to see Khadijah who was sending her merchandise to Syria. He might accompany the trade caravan; but for lack of funds, Abu Talib would have provided capital to the Holy Prophet ﷺ. Sayyidah Khadijah رضی اللہ عنہا was well aware of the high moral reputation of the Holy Prophet ﷺ and on learning of Abu Talib's intention sent message to head the caravan going out to Syria for trade. He agreed and joined the caravan which was arranged by Maisarah, her slave. They went to Basrah and the profits earned on this trade mission were manifold than on earlier occasions.[3]

Marriage with the Holy Prophet ﷺ

When the Holy Prophet ﷺ returned from Syria, Khadijah sent him a proposal for marriage through Nafeesah, daughter of Maniyyah (sister of Ya'la -Ibn Umayyah).[4] The Holy Prophet ﷺ agreed to the proposal and a date for the wedding was fixed.[5] On the fixed date, Abu Talib accompanied by the nobles of *Quraish* including Sayyidina Hamzah, came to the house of Sayyidah Khadijah. Abu Talib read out the sermon of Nikah. With the advice of Amr, son of Asad, uncle of Khadijah, her dower money was fixed at 500 golden *dirhams*. Thus Sayyidah Khadijah *Tahirah* joined the Holy Prophet ﷺ as his wife and earned the high status of *Umm ul-Mu'mineen*

[1] Isti'ab V-2, P-378.
[2] Ibn Sa'd V-8, P-9.
[3] Ibid V-8, P-8.
[4] Ibid V-1, Pt.1, P-81.
[5] Ibid P-82.

(the Mother of the Faithful). The age of the Holy Prophet ﷺ was 25 years at the time of marriage whereas she was 40 years old, and it took place 15 years before Prophethood.[1]

Embracing Islam

Fifteen years after the marriage when the Holy Prophet ﷺ became 40 years of age, he proclaimed Islam under Divine Command. He extended the offer to Sayyidah Khadijah to embrace Islam which she did without the least hesitation. The story of her Islam is narrated in detail in the *Sahih Bukhari* which is as under:

> *Sayyidah Aishah رضی اللہ عنہا said, The Divine revelations started with dreams which came true. After this experience, the Holy Prophet ﷺ took to seclusion and went to the Hira cave with some victuals for a few days. He engaged himself to devotion and prayers in the cave. When the provisions finished, he returned home and went back to the cave with eatables. He remained engaged in meditations till he saw an angel appearing in his presence and exhorting him to "read", He replied, "I am not a literate person." The angel embraced him hard and, after having embraced him, again said, "Read." He again repeated, "I am not a literate person," This was thrice repeated and the angel bade him repeat the words: "Read in the name of Thy Lord Who has created. He created man from a clot of coagulated blood. Read! Your Lord is the Most Bountiful One." The Holy Prophet ﷺ home with the awe of the event filling his heart. He said to Sayyidah Khadijah: "Wrap me! Wrap me! (with a sheet)." He was wrapped. When the awe subsided, he narrated the whole incident to her and said, "I fear for my life." She replied, "Do not worry in the least. God will never leave you alone because you always do good to your relatives, you*

[1] Asabah V-8, P-60.

help the needy and the wretched, you host your guests cheerfully and you always side with justice and right in times of trial." She then took him to her cousin Waraqa, son of Nawfal, since he was Christian by faith, he knew Hebrew and used to write the New Testament in Hebrew. Now he had become very old and blind. Sayyidah Khadijah said to Waraqa Bin Nawfal, "Listen to what your nephew (the Holy Prophet ﷺ) has to say." Waraqa asked the Holy Prophet ﷺ, O my nephew! What did you see?" The Holy Prophet ﷺ narrated to him what had happened to him. Then Waraqa said to him, "This is the same Namoos (Angel Gabriel) who had come to Musa. I wish I could live to help you when your people (Makkans) will throw you out of your home." The Holy Prophet ﷺ asked, "Will they (really) turn me out of my home?" Waraqa replied, "Yes. Whenever a man receives (the revelation) as you have received, the world turns against him. If I live by that time, I shall render you substantial help." After this, Waraqa died and the divine revelations also was suspended for some time." ❶

Till then, the five times prayers had not been ordained. The Holy Prophet ﷺ used to offer supererogatory prayers and Sayyidah Khadijah رضی اللہ عنہا also offered with him. مکث رسول اللہ صلّی اللہ علیہ وسلّم وخدیجة یصلیان سرا ماشاء اللہ The Holy Prophet ﷺ and Sayyidah Khadijah رضی اللہ عنہا continued to pray secretly for some time. ❷

Ufayf Kindi came to Makkah for some shopping. He stayed in the house of Sayyidina Abbas رضی اللہ عنہ. One morning he looked at the *Ka'abah* when he saw a young man who came and stood up facing the *Ka'abah*. Then a boy came and stood on his right side. Then a woman came who stood to worship behind the Holy Prophet ﷺ. Ufayf said to Sayyidina Abbas رضی

❶ Saheeh Bukhari V-1, PP-33. ❷ Tabaqat Ibn Sa'd V-1, P-10.

اللہ عنہ, "He is my nephew Muhammad. This boy is my second nephew Ali and this (woman) is Khadijah, his wife. My nephew thinks that his religion is the religion of the Lord Who is sustaining all the worlds—whatever He does, He does with His consent. So far as I know, I think these three persons are the only conspicuous batch who believe in the new religion." ❶

Sayyidah Khadijah رضی اللہ عنہا was not only the first person to embrace Islam and to certify the Prophethood of the Holy Prophet ﷺ she continued, to be the most active and devoted supporter of the Holy Prophet ﷺ. It was due to her great influence that the pagans were reluctant to harm and persecute the Holy Prophet ﷺ in the first few years of Islam. After ill-treatment and annoyance by the pagans of Makkah, the Holy Prophet ﷺ found a great solace and support from the person of Sayyidah Khadijah رضی اللہ عنہا.

It is stated in *Isti'ab*:

فكان لا يسمع من المشركين شيئا يكره من رد عليه وتكذيب له الافرج الله عنه بما تثبته وتصدقه وتحفف عنه وتهون عليه ما يلقى من قومه.

"The grief that was caused to him by the rejection of the idolators of Makkah was removed when he came to her and she confirmed his words and comforted him." ❷

In the 7th year of Prophethood, the Holy Prophet ﷺ and his entire family including Abu Talib were forced by the unbelievers of Makkah to remain confined to the valley known as *Sha'b Abu Talib*. Banu Hashim remained in a state of siege for three years and during this period Sayyidah Khadijah رضی اللہ عنہا kept company with the Holy Prophet ﷺ. ❸ Living conditions during the three years of forced siege were awful and food was scarce. At times there was nothing to satisfy hunger and the leaves of "*Talh*" were the only diet available. Even in those hard conditions, occasionally eatables like wheat reached the

❶ Ibid V-10, PP-10, 11. ❷ Tabaqat, V-2, P-840.
❸ Seerat Ibn Hisham V-1, P-132.

besieged through the good influence of Sayyidah Khadijah رضی اللہ عنہا and the regard in which she was held by most of the *Quraish*.[1]

Her Death

After her marriage with the Holy Prophet ﷺ, Sayyidah Khadijah رضی اللہ عنہا lived for 25 years. She died on 11th Ramazan, in the year 10 after Prophethood, three years before migration to Madinah. She was 64 years and six months of age. The Holy Prophet ﷺ himself descended to place her body in the lateral ditch for her eternal peace, the funeral prayer was not prescribed for these days. Her grave is in Hajoon and is visited by many people. With her death, Islam entered upon the most difficult period of its life. The Holy Prophet ﷺ called that year as "The year of Grief". The *Quraish* who had hesitated to persecute the Holy Prophet ﷺ on account of the personal influence of Sayyidah Khadijah رضی اللہ عنہا, were now free and reckless to do any mischief. During that period, the Holy Prophet ﷺ visited *Ta'if* after being disappointed by the *Quraish* of Makkah.

Her Children

Sayyidah Khadijah رضی اللہ عنہا had quite a large number of descendants. Two sons, Hala and Hind by name, were born to her when she was in the wedlock of Abu Hala. A daughter, also named Hind, was born to her in the wedlock with Atique, her second husband. Her children born of the Holy Prophet ﷺ were six in number, two sons (who died in early childhood) and four daughters. Their names were:[1]

(i) *Qasim* رضی اللہ عنہ: After whom the Holy Prophet ﷺ assumed the *kunyah* of *Abul Qasim*. He died in Makkah when he had just started to walk.

(ii) *Zainab* رضی اللہ عنہا: She was the eldest daughter of the

[1] Ibid V-1, P-192. [2] Zurqani, V-2, P-221.

Holy Prophet ﷺ.

(iii) *Abdullah* رضی اللہ عنہ: He was born during the Prophet-hood and was surnamed *Tayyib* and *Tahir*. He died in infancy.

(iv) *Ruqayyah* رضی اللہ عنہا,

(v) *Umm Kulthum* رضی اللہ عنہا,

(vi) *Fatimah Zahra* رضی اللہ عنہا.

All the children had differences of age of one year from the first to the last. Sayyidah Khadijah رضی اللہ عنہا had great love for her children. Since she was economically well-off, she assigned to Salamah, a slave girl, the duties to look after the children and to feed and clothe them.

Among the wives of the Holy Prophet ﷺ, Sayyidah Khadijah رضی اللہ عنہا had some special privileges and qualities. The Holy Prophet ﷺ never took a second wife during her life time. Except Ibrahim رضی اللہ عنہ (a third son of the Holy Prophet ﷺ), all his children were born of Sayyidah Khadijah.

Her Virtues and High Status

The mother of the faithful, Sayyidah Khadijah رضی اللہ عنہا *Tahirah* possessed such greatness and high status that it can be judged from the fact that, soon after the Holy Prophet ﷺ declared his Prophetic mission, the voice of Sayyidah Khadijah رضی اللہ عنہا was the first, the only and the solitary voice which supported the holy mission of the Holy Prophet ﷺ and was the second mind which got illumined with the light of Islam and monotheism.

Sayyidah Khadijah رضی اللہ عنہا was a sacred lady who gave up idol-worship long before the declaration of Prophethood by the Holy Prophet ﷺ. Once he said, "By Allah! I shall never worship *Laat* and *Uzza*." She hastily retorted, "Let *Laat* be away; let *Uzza* be away; do not make even a mention of them."[1]

[1] Musnad V-4, P-222.

Ibn Hisham has said,

وكانت له وزير صدق على الاسلام.

"She was a true Minister and a sincere Adviser of the Holy Prophet ﷺ in his arduous mission of spreading Islam."

Inspite of her high social status and wealth, she personally attended to the personal needs of the Holy Prophet ﷺ and served him devotedly. Once Angel Jibreel عليه السلام said to the Holy Prophet ﷺ, "Khadijah is coming up with something in a vessel.[1] To convey to her salutations from Allah and myself."

The Holy Prophet ﷺ had very great love for Sayyidina Zaid Bin Harith who lived in Makkah as a slave. Sayyidah Khadijah رضى الله عنها purchased his freedom and set him free for the personal service of the Holy Prophet ﷺ. Sayyidah Khadijah رضى الله عنها was deeply loved by the Holy Prophet ﷺ who never thought of a second marriage during her life time. After her demise, he frequently mentioned her noble qualities and sent presents and meet to her friends. Sayyidah Aishah رضى الله عنها said, "Though I have not seen her, yet I envied her more than anyone else because the Prophet ﷺ mentioned her often. Once he said, "Allah has given me her love." (Muslim) Once her sister, Hala came to see the Holy Prophet ﷺ. Her voice resembled the voice of Sayyidah Khadijah رضى الله عنها. On hearing her call, he said, "Must be Hala." And he made great mention of Sayyidah Khadijah رضى الله عنها. Sayyidah Aishah رضى الله عنها was present and she felt envious of her. She retorted, "You do often mention an old lady who is no more alive and Allah has already given you better wives." On this, the Holy Prophet ﷺ corrected Sayyidah Aishah رضى الله عنها, saying, "No! Never had I a better wife. Khadijah certified my mission and embraced Islam when people at large falsified my mission. She helped and supported me when I had no helper and supporter against the pagans.[2] I

[1] Saheeh Bukhari V-1, P-539. [2] Seerat un-Nabi, V-2, P-401.

also do remember her as the mother of my children."

It is narrated in *Sahih Bukhari* and *Muslim*, خير نسائها مريم بنت عمران خير نسائها خديجة بنت خويلد "The best of the women in the world are Mary, daughter of Imran and Khadijah, daughter of Khuwalid." Once Sayyidina Jibreel عليه السلام was sitting with the Holy Prophet ﷺ when Sayyidah Khadijah رضى الله عنها came up. Jibreel عليه السلام said to Holy Prophet, بشرها ببيت فى الجنة من قصب لاصخب فيه ولا نصب "Give her good tidings of a house in the Paradise which would be built of pearls and in it there will be neither tumult and turmoil nor any hard work and labour."[1]

◆◆◆◆◆❀◆◆◆◆◆

[1] Bukhari.

2

SAYYIDAH SAUDAH رضی اللہ عنہا

Name and Pedigree

Saudah رضی اللہ عنہا belonged to the renowned tribe of Aamir Bin Lu'ayy which was a branch of the *Quraish*. Her ancestry was as under: Saudah, daughter of Zam'a, son of Qais, son of Abd Shams, son of Abd Wud, son of Nasr, son of Malik, son of Hall, son of Aamir, son of Lu'ayy. The mother's name was Shamoos who belonged to the Banu Najjar family of Madinah. Her pedigree was: Shamoos, daughter of Qais, son of Zaid, son of Amr, son of Labeed, son of Farash, son of Aamir, son of Ghasan, son of An-Najjar.

Marriage and Islam

She was married to Sakran, son of Amr who was a nephew of her father. She embraced Islam in the very beginning of Prophethood. Her husband also accepted Islam along with her. Till the first migration of Muslims to Abyssinia, Sayyidah Saudah رضی اللہ عنہا and her husband remained in Makkah. When the infidels exceeded all limits of tyranny and repression, she and her husband joined the party of emigrants leaving for Abyssinia. She returned to Makkah after staying in Abyssinia for a number of years along with her husband. Sakran died on return to Makkah.

Marriage with the Holy Prophet ﷺ

After the demise of Sayyidah Khadijah رضی اللہ عنہا, the Holy

Prophet ﷺ was greatly grief-stricken. On seeing his condition, Khawlah رضی اللہ عنہا, daughter of Hakim, (wife of Uthman Bin Maz'oon) supplicated to the Holy Prophet ﷺ that he needed a kindly companion to look after the household and the children. On his assent, she went to Sayyidah Saudah's رضی اللہ عنہا father and delivered message for the marriage. He agreed but asked her to enquire personally from Saudah رضی اللہ عنہا. The matter was decided and the father gave her hand in marriage to the Holy Prophet ﷺ for a dower money of 400 *dirhams*. After the marriage, Abdullah, son of Zama' (who had not yet accepted Islam) came and expressed his anger and sorrow over the marriage. But later on, after accepting Islam, he regretted his disapproval of the marriage.[1] The year of the marriage of Sayyidah Saudah رضی اللہ عنہا with the Holy Prophet ﷺ was the 10th after Prophethood. Some historians suggest that the Prophet ﷺ married Sayyidah Aishah رضی اللہ عنہا before marrying Sayyidah Saudah رضی اللہ عنہا.[2] It is narrated that, she had seen a dream during the life time of her former husband, Sakran, who gave the interpretation that he would die and she (Saudah) would be wedded to the Holy Prophet ﷺ. This dream came true.[3]

Events after the Marriage

In the 13th year of Prophethood, when the Holy Prophet ﷺ migrated to Madinah, he sent Sayyidina Zaid Bin Harithah رضی اللہ عنہ to Madinah to bring Sayyidah Saudah رضی اللہ عنہا to Madinah. She came to Madinah in the company of Sayyidina Zaid رضی اللہ عنہ and Sayyidah Fatimah Zahra رضی اللہ عنہا.

Hajj

In 10 A.H., she performed *Hajj* with the Prophet ﷺ. During the pilgrimage the Prophet ﷺ allowed her to proceed to

[1] Zurqani V-3, P-261.
[2] Ibn Sa'd V-8, PP-36, 39. Zurqani V-3, P-260.
[3] Zurqani V-3, P-260. Ibn Sa'd V-8, POP-38, 39.

Muzdalifah before other people because, being heavy-bodied, she could not keep pace with other people and cope with the rush.[1]

Her Death

Once, the noble wives of the Holy Prophet ﷺ were present before him. They inquired as to which of the wives would depart from this world first of all. He replied the wife whose hand was the longest of all. The hands of all the wives were measured and the hand of Sayyidah Saudah رضی اللہ عنہا turned out to be the longest.[2] But it was Sayyidah Zainab رضی اللہ عنہا who expired before her, surprising many persons who did not understand that by longest hand the Holy Prophet ﷺ had intended greatest generosity and alms-giving in which quality Sayyidah Zainab رضی اللہ عنہا excelled all others.

Historian Waqidi has stated that Sayyidah Saudah رضی اللہ عنہا died in 54 A.H.[3] But the correct position is that she died in the last days of the Caliphate of Sayyidina Umar رضی اللہ عنہ, in the year 22 A.H. as Sayyidina Umar رضی اللہ عنہ himself expired in 23 A.H.[4] Many trustworthy scholars like Imam Bukhari, Zahabi, Ibn Abdul Barr and Khazraji have confirmed the time of her death as 22 A.H.[5]

Her Children

There was no child born to her after her marriage with the Holy Prophet ﷺ but she had a son, Abdur Rehman, from her earlier marriage with Sakran رضی اللہ عنہ. Abdur Rehman fought as a Muslim soldier in the Battle of Jalula (in Persia) and was martyred on the battlefield.[6]

Features, Character and Qualities

Sayyidah Saudah رضی اللہ عنہا was the tallest of all the wives of

[1] Bukhari V-1, P-228.
[2] Ibn Sa'd V-8, P-37.
[3] Ibid V-8, PP-37, 39.
[4] Asad ul-Ghabah, Isti'ab.
[5] Zurqani V-2, P-262.
[6] Ibid V-1, P-260.

the Holy Prophet ﷺ and put on flesh. She was most obedient of all wives. Sayyidah Aishah رضی اللہ عنہا was so much impressed by her obedient conduct towards the Holy Prophet ﷺ that she praised her in the following words, ما من الناس امرأة احب الیّ ان اکون فی مسلاخها من سودة "Except Saudah, I have never seen a woman to desire that my soul should have been in her body." Five traditions of the Holy Prophet ﷺ have been mentioned on her authority by the Companions Sayyidina Abbas, Sayyidina Ibn Zubair and Yahya Bin Abdur Rehman Bin As'ad Bin Zararah رضی اللہ عنہم.

She was meticulous in the obeidence of the Holy Prophet ﷺ in word and spirit. On the occasion of the Last Pilgrimage, the Holy Prophet ﷺ had desired that his wives stay in their homes after his death.[1] Sayyidah Saudah رضی اللہ عنہا obeyed this order to the extent that she did not leave her home even for another *Hajj*, saying, "I have already performed *Hajj* and *Umrah* both and hence I shall stay on in my home as per orders of Allah."[2]

In alms-giving and generosity she was above all the wives except Sayyidah Aishah رضی اللہ عنہا. Once Sayyidina Umar رضی اللہ عنہ sent to her a sac. She asked the courier, "What does it contain?" He replied, "*Dirhams*! (gold coins)." She retorted, "*Dirhams* are being sent in a sac like dates!" And she hastened to distribute the entire money among the poor and the needy.[3] She earned magnificently from cleansing of hides and skins and spent lavishly in the way of Allah on deeds of virtue and righteousness.[4]

In the matter of sacrificing her personal rights, she was unique. She was of advanced age when she got into wedlock with the Holy Prophet ﷺ. She was closely followed in marriage by Sayyidah Aishah رضی اللہ عنہا who was younger in age. Lest the Holy Prophet ﷺ may divorce her due to her advanced

[1] Zurqani V-3, P-291.
[2] Tabaqat V-8, P-38.
[3] Asabah V-8, P-18.
[4] Ibid, P-65.

age, she voluntarily surrendered her conjugal rights in favour of Sayyidah Aishah رضی اللہ عنہا who accepted with pleasure and gratitude.[1] Thus she had the satisfaction of continuous relationship with the Holy Prophet ﷺ.

She was rather quick to agitate and Sayyidah Aishah رضی اللہ عنہا who was ready to appreciate her virtues, said that she was prone to be easily overwhelmed with anger. Once she was going out in the open to answer the call of nature (after the prevalent system of rustic life) when Sayyidina Umar رضی اللہ عنہ recognized her and told her in so many words. This agitated her and she complained of it to the Holy Prophet ﷺ. After this incident, the verse of veil was revealed to the Holy Prophet ﷺ.

She also had a good sense of humour. At times she walked in such a way that the Holy Prophet ﷺ was amused. Once she said to the Holy Prophet ﷺ, "Last night I prayed in your company but your bowing become so prolonged that I feared my nose had started bleeding and I caught hold of my nose for pretty long time. This amused the Holy Prophet ﷺ and he smiled.[2]

She was very fearful of the Dajjal (Antichrist). Once she was coming to Sayyidah Aishah رضی اللہ عنہا and Sayyidah Hafsah رضی اللہ عنہا, both of them knew her weakness and said to her in a jovial mood, "Have you heard that the Dajjal has made his appearance?" She was alarmed and she readily entered a tent where certain people were busy kindling fire. Both the ladies, Sayyidah Aishah رضی اللہ عنہا and Sayyidah Hafsah رضی اللہ عنہا came running to the Holy Prophet ﷺ and informed him of the joke they had with Sayyidah Saudah رضی اللہ عنہا. The Holy Prophet ﷺ quietly came to the entrance of the tent and said, "The Dajjal has not yet made his appearance." On hearing this, Sayyidah Saudah رضی اللہ عنہا came out of the tent and cleared her garments of the cobweb which had clung to her dress in the tent.[3]

[1] Bukhari, Muslim (Kitab un-Nikah)
[2] Bukhari V-1, P-26.
[3] Asabah V-8, P-65.

the Holy Prophet ﷺ and put on flesh. She was most obedient of all wives. Sayyidah Aishah رضی اللہ عنہا was so much impressed by her obedient conduct towards the Holy Prophet ﷺ that she praised her in the following words, ما من الناس امرأة احب الیّ ان اکون فی مسلاخها من سودة "Except Saudah, I have never seen a woman to desire that my soul should have been in her body." Five traditions of the Holy Prophet ﷺ have been mentioned on her authority by the Companions Sayyidina Abbas, Sayyidina Ibn Zubair and Yahya Bin Abdur Rehman Bin As'ad Bin Zararah رضی اللہ عنہم.

She was meticulous in the obeidence of the Holy Prophet ﷺ in word and spirit. On the occasion of the Last Pilgrimage, the Holy Prophet ﷺ had desired that his wives stay in their homes after his death.[1] Sayyidah Saudah رضی اللہ عنہا obeyed this order to the extent that she did not leave her home even for another *Hajj*, saying, "I have already performed *Hajj* and *Umrah* both and hence I shall stay on in my home as per orders of Allah."[2]

In alms-giving and generosity she was above all the wives except Sayyidah Aishah رضی اللہ عنہا. Once Sayyidina Umar رضی اللہ عنہ sent to her a sac. She asked the courier, "What does it contain?" He replied, "*Dirhams*! (gold coins)." She retorted, "*Dirhams* are being sent in a sac like dates!" And she hastened to distribute the entire money among the poor and the needy.[3] She earned magnificently from cleansing of hides and skins and spent lavishly in the way of Allah on deeds of virtue and righteousness.[4]

In the matter of sacrificing her personal rights, she was unique. She was of advanced age when she got into wedlock with the Holy Prophet ﷺ. She was closely followed in marriage by Sayyidah Aishah رضی اللہ عنہا who was younger in age. Lest the Holy Prophet ﷺ may divorce her due to her advanced

[1] Zurqani V-3, P-291. [2] Tabaqat V-8, P-38.
[3] Asabah V-8, P-18. [4] Ibid, P-65.

age, she voluntarily surrendered her conjugal rights in favour of Sayyidah Aishah رضی اللہ عنہا who accepted with pleasure and gratitude.[1] Thus she had the satisfaction of continuous relationship with the Holy Prophet ﷺ.

She was rather quick to agitate and Sayyidah Aishah رضی اللہ عنہا who was ready to appreciate her virtues, said that she was prone to be easily overwhelmed with anger. Once she was going out in the open to answer the call of nature (after the prevalent system of rustic life) when Sayyidina Umar رضی اللہ عنہ recognized her and told her in so many words. This agitated her and she complained of it to the Holy Prophet ﷺ. After this incident, the verse of veil was revealed to the Holy Prophet ﷺ.

She also had a good sense of humour. At times she walked in such a way that the Holy Prophet ﷺ was amused. Once she said to the Holy Prophet ﷺ, "Last night I prayed in your company but your bowing become so prolonged that I feared my nose had started bleeding and I caught hold of my nose for pretty long time. This amused the Holy Prophet ﷺ and he smiled.[2]

She was very fearful of the Dajjal (Antichrist). Once she was coming to Sayyidah Aishah رضی اللہ عنہا and Sayyidah Hafsah رضی اللہ عنہا, both of them knew her weakness and said to her in a jovial mood, "Have you heard that the Dajjal has made his appearance?" She was alarmed and she readily entered a tent where certain people were busy kindling fire. Both the ladies, Sayyidah Aishah رضی اللہ عنہا and Sayyidah Hafsah رضی اللہ عنہا came running to the Holy Prophet ﷺ and informed him of the joke they had with Sayyidah Saudah رضی اللہ عنہا. The Holy Prophet ﷺ quietly came to the entrance of the tent and said, "The Dajjal has not yet made his appearance." On hearing this, Sayyidah Saudah رضی اللہ عنہا came out of the tent and cleared her garments of the cobweb which had clung to her dress in the tent.[3]

[1] Bukhari, Muslim (Kitab un-Nikah) [2] Bukhari V-1, P-26.
[3] Asabah V-8, P-65.

the Holy Prophet ﷺ and put on flesh. She was most obedient of all wives. Sayyidah Aishah رضی اللہ عنہا was so much impressed by her obedient conduct towards the Holy Prophet ﷺ that she praised her in the following words, ما من الناس امرأة احب الیّ ان اکون فی مسلاخها من سودة "Except Saudah, I have never seen a woman to desire that my soul should have been in her body." Five traditions of the Holy Prophet ﷺ have been mentioned on her authority by the Companions Sayyidina Abbas, Sayyidina Ibn Zubair and Yahya Bin Abdur Rehman Bin As'ad Bin Zararah رضی اللہ عنہم.

She was meticulous in the obeidence of the Holy Prophet ﷺ in word and spirit. On the occasion of the Last Pilgrimage, the Holy Prophet ﷺ had desired that his wives stay in their homes after his death.[1] Sayyidah Saudah رضی اللہ عنہا obeyed this order to the extent that she did not leave her home even for another *Hajj*, saying, "I have already performed *Hajj* and *Umrah* both and hence I shall stay on in my home as per orders of Allah."[2]

In alms-giving and generosity she was above all the wives except Sayyidah Aishah رضی اللہ عنہا. Once Sayyidina Umar رضی اللہ عنہ sent to her a sac. She asked the courier, "What does it contain?" He replied, "*Dirhams*! (gold coins)." She retorted, "*Dirhams* are being sent in a sac like dates!" And she hastened to distribute the entire money among the poor and the needy.[3] She earned magnificently from cleansing of hides and skins and spent lavishly in the way of Allah on deeds of virtue and righteousness.[4]

In the matter of sacrificing her personal rights, she was unique. She was of advanced age when she got into wedlock with the Holy Prophet ﷺ. She was closely followed in marriage by Sayyidah Aishah رضی اللہ عنہا who was younger in age. Lest the Holy Prophet ﷺ may divorce her due to her advanced

[1] Zurqani V-3, P-291. [2] Tabaqat V-8, P-38.
[3] Asabah V-8, P-18. [4] Ibid, P-65.

age, she voluntarily surrendered her conjugal rights in favour of Sayyidah Aishah رضی اللہ عنہا who accepted with pleasure and gratitude.[1] Thus she had the satisfaction of continuous relationship with the Holy Prophet ﷺ.

She was rather quick to agitate and Sayyidah Aishah رضی اللہ عنہا who was ready to appreciate her virtues, said that she was prone to be easily overwhelmed with anger. Once she was going out in the open to answer the call of nature (after the prevalent system of rustic life) when Sayyidina Umar رضی اللہ عنہ recognized her and told her in so many words. This agitated her and she complained of it to the Holy Prophet ﷺ. After this incident, the verse of veil was revealed to the Holy Prophet ﷺ.

She also had a good sense of humour. At times she walked in such a way that the Holy Prophet ﷺ was amused. Once she said to the Holy Prophet ﷺ, "Last night I prayed in your company but your bowing become so prolonged that I feared my nose had started bleeding and I caught hold of my nose for pretty long time. This amused the Holy Prophet ﷺ and he smiled.[2]

She was very fearful of the Dajjal (Antichrist). Once she was coming to Sayyidah Aishah رضی اللہ عنہا and Sayyidah Hafsah رضی اللہ عنہا, both of them knew her weakness and said to her in a jovial mood, "Have you heard that the Dajjal has made his appearance?" She was alarmed and she readily entered a tent where certain people were busy kindling fire. Both the ladies, Sayyidah Aishah رضی اللہ عنہا and Sayyidah Hafsah رضی اللہ عنہا came running to the Holy Prophet ﷺ and informed him of the joke they had with Sayyidah Saudah رضی اللہ عنہا. The Holy Prophet ﷺ quietly came to the entrance of the tent and said, "The Dajjal has not yet made his appearance." On hearing this, Sayyidah Saudah رضی اللہ عنہا came out of the tent and cleared her garments of the cobweb which had clung to her dress in the tent.[3]

[1] Bukhari, Muslim (Kitab un-Nikah) [2] Bukhari V-1, P-26.
[3] Asabah V-8, P-65.

the Holy Prophet ﷺ and put on flesh. She was most obedient of all wives. Sayyidah Aishah رضی اللہ عنہا was so much impressed by her obedient conduct towards the Holy Prophet ﷺ that she praised her in the following words, ما من الناس امرأة احب الیّ ان اکون فی مسلاخها من سودة "Except Saudah, I have never seen a woman to desire that my soul should have been in her body." Five traditions of the Holy Prophet ﷺ have been mentioned on her authority by the Companions Sayyidina Abbas, Sayyidina Ibn Zubair and Yahya Bin Abdur Rehman Bin As'ad Bin Zararah رضی اللہ عنہم.

She was meticulous in the obeidence of the Holy Prophet ﷺ in word and spirit. On the occasion of the Last Pilgrimage, the Holy Prophet ﷺ had desired that his wives stay in their homes after his death.[1] Sayyidah Saudah رضی اللہ عنہا obeyed this order to the extent that she did not leave her home even for another *Hajj*, saying, "I have already performed *Hajj* and *Umrah* both and hence I shall stay on in my home as per orders of Allah."[2]

In alms-giving and generosity she was above all the wives except Sayyidah Aishah رضی اللہ عنہا. Once Sayyidina Umar رضی اللہ عنہ sent to her a sac. She asked the courier, "What does it contain?" He replied, "*Dirhams*! (gold coins)." She retorted, "*Dirhams* are being sent in a sac like dates!" And she hastened to distribute the entire money among the poor and the needy.[3] She earned magnificently from cleansing of hides and skins and spent lavishly in the way of Allah on deeds of virtue and righteousness.[4]

In the matter of sacrificing her personal rights, she was unique. She was of advanced age when she got into wedlock with the Holy Prophet ﷺ. She was closely followed in marriage by Sayyidah Aishah رضی اللہ عنہا who was younger in age. Lest the Holy Prophet ﷺ may divorce her due to her advanced

[1] Zurqani V-3, P-291. [2] Tabaqat V-8, P-38.
[3] Asabah V-8, P-18. [4] Ibid, P-65.

age, she voluntarily surrendered her conjugal rights in favour of Sayyidah Aishah رضی اللہ عنہا who accepted with pleasure and gratitude.[1] Thus she had the satisfaction of continuous relationship with the Holy Prophet ﷺ.

She was rather quick to agitate and Sayyidah Aishah رضی اللہ عنہا who was ready to appreciate her virtues, said that she was prone to be easily overwhelmed with anger. Once she was going out in the open to answer the call of nature (after the prevalent system of rustic life) when Sayyidina Umar رضی اللہ عنہ recognized her and told her in so many words. This agitated her and she complained of it to the Holy Prophet ﷺ. After this incident, the verse of veil was revealed to the Holy Prophet ﷺ.

She also had a good sense of humour. At times she walked in such a way that the Holy Prophet ﷺ was amused. Once she said to the Holy Prophet ﷺ, "Last night I prayed in your company but your bowing become so prolonged that I feared my nose had started bleeding and I caught hold of my nose for pretty long time. This amused the Holy Prophet ﷺ and he smiled.[2]

She was very fearful of the Dajjal (Antichrist). Once she was coming to Sayyidah Aishah رضی اللہ عنہا and Sayyidah Hafsah رضی اللہ عنہا, both of them knew her weakness and said to her in a jovial mood, "Have you heard that the Dajjal has made his appearance?" She was alarmed and she readily entered a tent where certain people were busy kindling fire. Both the ladies, Sayyidah Aishah رضی اللہ عنہا and Sayyidah Hafsah رضی اللہ عنہا came running to the Holy Prophet ﷺ and informed him of the joke they had with Sayyidah Saudah رضی اللہ عنہا. The Holy Prophet ﷺ quietly came to the entrance of the tent and said, "The Dajjal has not yet made his appearance." On hearing this, Sayyidah Saudah رضی اللہ عنہا came out of the tent and cleared her garments of the cobweb which had clung to her dress in the tent.[3]

[1] Bukhari, Muslim (Kitab un-Nikah) [2] Bukhari V-1, P-26.
[3] Asabah V-8, P-65.

3

SAYYIDAH AISHAH رضی اللہ عنہا

Name and Pedigree

She was Aishah while *Siddiqah, Humaira* was her nickname. She was the daughter of Sayyidina Abu Bakr رضی اللہ عنہ, the first Caliph of the Holy Prophet ﷺ. Her mother's name was Zainab whose *kunyah* was Umm Rooman. She belonged to the tribe of *Ghanam bin Maalik.*

Sayyidah Aishah رضی اللہ عنہا was born in the month of Shawwal, four years after declaration of Prophethood. The great honour belongs to her that she was born when both her parents were already Muslims and she had not even heard the sound of infidelity.[1] She was suckled by the wife of Waa'il whose *kunyah* was Abul Qusays. His brother Aflah, the foster uncle of Sayyidah Aishah رضی اللہ عنہا visited her sometimes with the Prophet's ﷺ permission.[2] Her foster brother also visited her sometimes.[3]

Marriage with the Holy Prophet ﷺ

Out of all the wives of the Holy Prophet ﷺ, she had the distinction of being a virgin wife. Before her name was proposed for wedding with the Holy Prophet ﷺ, she had been betrothed to Jubair Bin Mut'im. But Mut'im himself declined to accept her for his son for fear of the introduction of Islam in his

[1] Bukhari V-1, P-252.
[2] Ibid V-1, P-320.
[3] Ibid V-1, P-321.

house. In the 10th year of Prophethood Sayyidina Abu Bakr رضی الله عنه gave her hand in wedlock to the Holy Prophet ﷺ through the intermediary effort of Khawlah Bint Hakim رضی الله عنها. The dower money was fixed at 500 *dirhams*. Sayyidah Aishah رضی الله عنها was then six years of age. Due to tender of age, she herself was unaware of the wedlock till her mother explained to her that she was forbidden to go out with girls of her age because she had been married.❶

After this wedding the Holy Prophet ﷺ continued to stay in Makkah for three years. When he migrated in the 13th year of Prophethood, Sayyidina Abu Bakr رضی الله عنه was with him, having left his family and children among the enemies at Makkah. When things came to be settled in Madinah, he sent Abdullah Bin Uraiqiz to bring Umm Rooman, Sayyidah Aishah رضی الله عنها was afflicted with severe fever which resulted in the falling of her hair from the head.❷ When she recovered, Umm Rooman thought about the consumation of her marriage. Sayyidah Aishah رضی الله عنها was then only nine years of age. She was at play, singing with her girl friends, when her mother summoned her. Being unaware of the situation, she came to her mother who washed her face, set her hair and took her home. There, women from the *Ansar* were waiting. They all greeted her and congratulated her. After a while, the Holy Prophet ﷺ also arrived.❸ The wedding ceremony took place in the month of Shawwal and consummation also took place in the same month.

With the marriage of Sayyidah Aishah رضی الله عنها, some of the old mis-calculated views of the Arabs were corrected. They may be enumerated and explained:

(1) The Arabs did not marry the daughter of a man who had been declared as brother without any blood relationship. That was a cause of astonishment of

❶ Ibn Sa'd V-8, P-40. ❷ Bukhari (A'ijrah).
❸ Ibid (Marriage of Aishah). Seerat un-Nabi V-2.

Sayyidina Abu Bakr رضی الله عنه when Sayyidah Khawlah رضی الله عنها proposed to him this marriage. He spontaneously said, "Would that be lawful because Aishah happens to be his niece." The Holy Prophet ﷺ corected him, saying, "You are my brother in Islam and not in blood relationship."

(2) The second wrong thinking was that the Arabs did not arrange any wedding during the month of Shawwal because in the ancient past, plague had burst up in Arabia during Shawwal and the month became ominous in their estimate. Sayyidah Aishah رضی الله عنها was married in Shawwal and the marriage was consummated in the same month, removing the ominous character of the month for every body.

General Conditions of Life

On the authority of Sayyidina Anas رضی الله عنه it is known that Sayyidah Aishah رضی الله عنها participated in the Battle of *Uhad* when she was seen coming with bags of water, along with Umm Sulaym رضی الله عنها, for distribution among the wounded.❶

In the Battle of *Mustalaq* she accompanied the Holy Prophet ﷺ in the year 5 A.H. On the return journey her necklace fell down somewhere on the way and the whole caravan had to get down and wait. The time for prayers came but no water was available for ablutions. All the Companions were worried and the Holy Prophet ﷺ came to know the cause of their depression. At that time, the verse about *tayammum* was revealed (which allowed the use of dust for ablution instead of water). This made the Companions happy and Usayd Bin Hudair said, "O progeny of Abu Bakr! May this be a source of great blessing for you."

On the occasion of the same battle, the event of *"Ifk"* (false accusation) took place. The hypocrites (who were not sincere in

❶ Bukhari V-2, P-381.

house. In the 10th year of Prophethood Sayyidina Abu Bakr رضی الله عنه gave her hand in wedlock to the Holy Prophet ﷺ through the intermediary effort of Khawlah Bint Hakim رضی الله عنها. The dower money was fixed at 500 *dirhams*. Sayyidah Aishah رضی الله عنها was then six years of age. Due to tender of age, she herself was unaware of the wedlock till her mother explained to her that she was forbidden to go out with girls of her age because she had been married.❶

After this wedding the Holy Prophet ﷺ continued to stay in Makkah for three years. When he migrated in the 13th year of Prophethood, Sayyidina Abu Bakr رضی الله عنه was with him, having left his family and children among the enemies at Makkah. When things came to be settled in Madinah, he sent Abdullah Bin Uraiqiz to bring Umm Rooman, Sayyidah Aishah رضی الله عنها was afflicted with severe fever which resulted in the falling of her hair from the head.❷ When she recovered, Umm Rooman thought about the consumation of her marriage. Sayyidah Aishah رضی الله عنها was then only nine years of age. She was at play, singing with her girl friends, when her mother summoned her. Being unaware of the situation, she came to her mother who washed her face, set her hair and took her home. There, women from the *Ansar* were waiting. They all greeted her and congratulated her. After a while, the Holy Prophet ﷺ also arrived.❸ The wedding ceremony took place in the month of Shawwal and consummation also took place in the same month.

With the marriage of Sayyidah Aishah رضی الله عنها, some of the old mis-calculated views of the Arabs were corrected. They may be enumerated and explained:

(1) The Arabs did not marry the daughter of a man who had been declared as brother without any blood relationship. That was a cause of astonishment of

❶ Ibn Sa'd V-8, P-40. ❷ Bukhari (A'ijrah).
❸ Ibid (Marriage of Aishah), Seerat un-Nabi V-2.

Sayyidina Abu Bakr رضی الله عنه when Sayyidah Khawlah رضی الله عنها proposed to him this marriage. He spontaneously said, "Would that be lawful because Aishah happens to be his niece." The Holy Prophet ﷺ corected him, saying, "You are my brother in Islam and not in blood relationship."

(2) The second wrong thinking was that the Arabs did not arrange any wedding during the month of Shawwal because in the ancient past, plague had burst up in Arabia during Shawwal and the month became ominous in their estimate. Sayyidah Aishah رضی الله عنها was married in Shawwal and the marriage was consummated in the same month, removing the ominous character of the month for every body.

General Conditions of Life

On the authority of Sayyidina Anas رضی الله عنه it is known that Sayyidah Aishah رضی الله عنها participated in the Battle of *Uhad* when she was seen coming with bags of water, along with Umm Sulaym رضی الله عنها, for distribution among the wounded.❶

In the Battle of *Mustalaq* she accompanied the Holy Prophet ﷺ in the year 5 A.H. On the return journey her necklace fell down somewhere on the way and the whole caravan had to get down and wait. The time for prayers came but no water was available for ablutions. All the Companions were worried and the Holy Prophet ﷺ came to know the cause of their depression. At that time, the verse about *tayammum* was revealed (which allowed the use of dust for ablution instead of water). This made the Companions happy and Usayd Bin Hudair said, "O progeny of Abu Bakr! May this be a source of great blessing for you."

On the occasion of the same battle, the event of *"Ifk"* (false accusation) took place. The hypocrites (who were not sincere in

❶ Bukhari V-2, P-381.

their faith of Islam) hurled a false and baseless accusation of impiety against Sayyidah Aishah رضی اللہ عنہا. The Holy Qur'an condemned the bold wickedness of the hypocrites by stating: "Why did not the people summarily call it a false accusation?" It is needless to go into details.

In the year 9 A.H., the events of *"Tahrim"* and *"Eela"* took place. The event of *"Tahrim"* will be explained in the narrative about Sayyidah Hafsah رضی اللہ عنہا. The event of *"Eela"* may be explained hereunder:

The Prophet ﷺ lived a life of strict austerity so that there was no cooking in his houses even for two successive months. The wives of the Holy Prophet ﷺ understood their place of distinction in piety and austerity but, as human beings, they expressed a desire for better living conditions, especially when Islam was raining victories and war booties were received a little short of it would comfort them. Sayyidina Abu Bakr and Umar رضی اللہ عنہم once visited the Prophet ﷺ and cautioned their daughters who gave up their demands but the over wives did not withdraw. The Holy Prophet ﷺ removed himself to a life of seclusion from his wives for one complete month. Per chance he also fell from a horse during those days and hurt his leg. People thought that he had divorced his wives and Sayyidina Umar رضی اللہ عنہ asked him, he denied that. So, Sayyidina Umar رضی اللہ عنہ called out *"Allahu Akbar"*. When the period of *"Eela"* (seclusion from wives) expired, he came down from the upper story of his house and, first of all, visited Sayyidah Aishah رضی اللہ عنہا who said, "You had intended seclusion for full one month but only 29 days have passed." He remarked, "At times the lunar month is complete in 29 days."

After this event, the verse of *takhayyir* was revealed which made him offer either of the two choices to his wives;

(i) either to choose the life of worldly comforts or,

(ii) to choose the Hereafter and the company of Allah and His Messenger ﷺ.

Sayyidah Aishah رضی اللہ عنہا was the first to choose the Hereafter and to prefer Allah and His Holy Prophet ﷺ to the comforts of worldly life. All other wives followed her example.[1]

In the month of Rabi ul-Awwal, the year 11 A.H., the Holy Prophet ﷺ left this world. He was ill for 13 days out of which he remained for 8 days in the room of Sayyidah Aishah رضی اللہ عنہا. Being extremely well-mannered, he did not ask them directly, but enquired merely, "Whose turn is it tomorrow?" They understood him and let him stay where he chose. Sayyidina Ali and Abbas رضی اللہ عنہم took him to Sayyidah Aishah's room. Five days before his death, he called to his mind that a few gold coins had been left by him with Sayyidah Aishah رضی اللہ عنہا. He asked her, "Where are those gold coins? Go and give them away in charity because Muhammad ﷺ does not wish to meet Allah without perfect reliance on Him."[2]

On the day he expired, (it was a Monday), he was perfectly calm and peaceful but he repeatedly swooned. Sayyidah Aishah رضی اللہ عنہا said, "When he was in perfect good health, he used to say, 'Prophets are given a choice between death and prolonged life in this world.' In the course of his illness he repeatedly uutered the words; مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ "With those on whom Allah has bestowed His blessings." And at times he said; اللّٰهم فی الرفیق الاعلٰی "O Allah! I want the company of the Highest above." She understod that he was seeking the companionship of Allah alone.

A little before his death, Sayyidina Abdur Rehman رضی اللہ عنہ son of Sayyidina Abu Bkar رضی اللہ عنہ came to his audience. He was reclining against the person of Sayyidah Aishah رضی اللہ عنہا. Abdur Rehman رضی اللہ عنہ was holding a *miswak* (tooth brush stick) in his hands which the Holy Prophet ﷺ was intently watching. Sayyidah Aishah رضی اللہ عنہا understood that he wished to brush his teeth. She took the stick from Abdur Rehman رضی اللہ

[1] Bukhari V-2, P-992. Muslim (Eela). [2] Musnad Ahmad V-6, P-49.

their faith of Islam) hurled a false and baseless accusation of impiety against Sayyidah Aishah رضی اللہ عنہا. The Holy Qur'an condemned the bold wickedness of the hypocrites by stating: "Why did not the people summarily call it a false accusation?" It is needless to go into details.

In the year 9 A.H., the events of *"Tahrim"* and *"Eela"* took place. The event of *"Tahrim"* will be explained in the narrative about Sayyidah Hafsah رضی اللہ عنہا. The event of *"Eela"* may be explained hereunder:

The Prophet ﷺ lived a life of strict austerity so that there was no cooking in his houses even for two successive months. The wives of the Holy Prophet ﷺ understood their place of distinction in piety and austerity but, as human beings, they expressed a desire for better living conditions, especially when Islam was raining victories and war booties were received a little short of it would comfort them. Sayyidina Abu Bakr and Umar رضی اللہ عنہم once visited the Prophet ﷺ and cautioned their daughters who gave up their demands but the over wives did not withdraw. The Holy Prophet ﷺ removed himself to a life of seclusion from his wives for one complete month. Per chance he also fell from a horse during those days and hurt his leg. People thought that he had divorced his wives and Sayyidina Umar رضی اللہ عنہ asked him, he denied that. So, Sayyidina Umar رضی اللہ عنہ called out *"Allahu Akbar"*. When the period of *"Eela"* (seclusion from wives) expired, he came down from the upper story of his house and, first of all, visited Sayyidah Aishah رضی اللہ عنہا who said, "You had intended seclusion for full one month but only 29 days have passed." He remarked, "At times the lunar month is complete in 29 days."

After this event, the verse of *takhayyir* was revealed which made him offer either of the two choices to his wives;

(i) either to choose the life of worldly comforts or,

(ii) to choose the Hereafter and the company of Allah and His Messenger ﷺ.

Sayyidah Aishah رضی اللہ عنہا was the first to choose the Hereafter and to prefer Allah and His Holy Prophet ﷺ to the comforts of worldly life. All other wives followed her example.❶

In the month of Rabi ul-Awwal, the year 11 A.H., the Holy Prophet ﷺ left this world. He was ill for 13 days out of which he remained for 8 days in the room of Sayyidah Aishah رضی اللہ عنہا. Being extremely well-mannered, he did not ask them directly, but enquired merely, "Whose turn is it tomorrow?" They understood him and let him stay where he chose. Sayyidina Ali and Abbas رضی اللہ عنہم took him to Sayyidah Aishah's room. Five days before his death, he called to his mind that a few gold coins had been left by him with Sayyidah Aishah رضی اللہ عنہا. He asked her, "Where are those gold coins? Go and give them away in charity because Muhammad ﷺ does not wish to meet Allah without perfect reliance on Him."❷

On the day he expired, (it was a Monday), he was perfectly calm and peaceful but he repeatedly swooned. Sayyidah Aishah رضی اللہ عنہا said, "When he was in perfect good health, he used to say, 'Prophets are given a choice between death and prolonged life in this world.' In the course of his illness he repeatedly uutered the words; مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ "With those on whom Allah has bestowed His blessings." And at times he said; اللّٰهم فی الرفیق الاعلی "O Allah! I want the company of the Highest above." She understod that he was seeking the companionship of Allah alone.

A little before his death, Sayyidina Abdur Rehman رضی اللہ عنہ son of Sayyidina Abu Bkar رضی اللہ عنہ came to his audience. He was reclining against the person of Sayyidah Aishah رضی اللہ عنہا. Abdur Rehman رضی اللہ عنہ was holding a *miswak* (tooth brush stick) in his hands which the Holy Prophet ﷺ was intently watching. Sayyidah Aishah رضی اللہ عنہا understood that he wished to brush his teeth. She took the stick from Abdur Rehman رضی اللہ

❶ Bukhari V-2, P-992. Muslim (Eela). ❷ Musnad Ahmad V-6, P-49.

عنه, chewed it a little to make it soft and presented it to the Holy Prophet ﷺ. He took it cheerfully and brushed his teeth clean. Sayyidah Aishah رضى الله عنها used to say afterwards, "I have this honour to my credit that the Holy Prophet ﷺ put in his mouth what I had chewed before his death."

When his last moment arrived, Sayyidah Aishah رضى الله عنها was supporting his body. All of sudden his body become heavy, his eyes stared at the ceiling above and His sacred soul left his sacred body for upward flight to the high holy regions. Slowly and comfortably Sayyidah Aishah رضى الله عنها laid down his sacred head on a pillow and started weeping with grief.

One of the great honours which belonged to Sayyidah Aishah رضى الله عنها was that her room of residence became the last resting place of the Holy Prophet ﷺ. His sacred body was laid to rest in a corner of the same room. Since Allah had forbidden re-marriage for the wives of the Holy Prophet ﷺ after his demise, Sayyidah Aishah رضى الله عنها lived the life of a widow for 48 years. During this long period covering half a century, she kept herself busy in disseminating the teachings of the Holy Qur'an and the Traditions of the Holy Prophet ﷺ.

Only two years later, Sayyidina Abu Bakr رضى الله عنه also died, depriving Sayyidah Aishah رضى الله عنها of the comfort and support of paternal love. Sayyidina Umar رضى الله عنه succeeded Sayyidina Abu Bkar رضى الله عنه as Caliph. The extent to which he comforted the heart of Sayyidah Aishah رضى الله عنها is described by herself in the following words: "After the Holy Prophet ﷺ, Ibn Khattab bestowed many virtues and blessings on me."[1] Sayyidina Umar رضى الله عنه fixed yearly stipend of ten thousand *dirhams* for each of the wives of the Holy Prophet ﷺ but the amount of stipend for Sayyidah Aishah رضى الله عنها was twelve thousand due to the peculiar priviledge she enjoyed with the Holy Prophet ﷺ.[2]

When the cruel martyrdom of Sayyidina Uthman رضى الله عنه

[1] Mustadrak Haakim V-4, P-8. [2] Ibid.

took place, Sayyidah Aishah رضى الله عنها was in Makkah. Sayyidina Talhah and Sayyidina Zubair رضى الله عنهم went from Madinah to apprise her of the events. She left for Basra for reconciliation. The Battle of the camel (*Jamal*) took place due to sudden developments. Sayyidah Aishah رضى الله عنها was sorry for the sad events and, on the eve of her death, she made a parting will, saying, "Do not bury me in the mausoleum of the Holy Prophet ﷺ but in the graveyard of *Baqee'* where other wives of the Holy Prophet ﷺ were burried because I have committed a sin after the sad demise of the Holy Prophet ﷺ."[1] Ibn Sa'ad has stated, "When she read out the verse: وقرن فى بيوتكن "Stay in your homes, O wives of the Prophet!", she wept passionately so that her head-covering was drenched with tears.[2] She lived for 18 years more after the death of Sayyidina Ali رضى الله عنه. This whole period was spent in silence and isolation.

Her Death

Sayyidah Aishah رضى الله عنها died in the month of Ramadhan, 58 A.H., during the last days of the Caliphate of Amir Mu'awiya رضى الله عنه. She was 67 years of age. In accordance with her last will, she was burried in the graveyard of *Jannat ul-Baqee'* at night. Qasim Bin Muhammad, Abdullah Bin Abdur Rehman, Abdullah Bin Ali Atique, Urwah Bin Zubair and Abdullah Bin Zubair رضى الله عنهم laid her holy physical body to rest in the lateral ditch. At that time Abu Hurayrah رضى الله عنه was the governor of Madinah on appointment under orders of Marwan Bin Hakam. He, therefore, led the funeral prayer of Sayyidah Aishah رضى الله عنها.

Progeny

She had no child. Ibn al-A'rabi has written that she had a miscarriage and the child was Abdullah on whose name she

[1] Bukhari, Kitab ul-Janaiz, Mustadrak Haakim V-4, P-8.
[2] Ibn Sa'd.

had her *kunyah*, but this is very wrong. Her *kunyah* Umm Abdullah was due to her close relationship with Abdullah Bin Zubair رضی اللہ عنہ who was her nephew and adopted son.

Features

She was fair in complexion, polite in speech, cheerful of countenance and handsome to looks.

Her Excellence and Superiority

She was a scholar of great eminence. She was superior in knowledge not only to the other wives of the Holy Prophet ﷺ and leading women Companions, but even to most of the male Companions. Sayyidina Abu Musa Ash'ari رضی اللہ عنہ narrated, ما كل اشكل علينا اصحاب محمد صلّى الله عليه وسلّم حديث قط فسألنا عائشة الا وجدنا عندها منه علما "We never had a problem to tackle but always found a relief from Sayyidah Aishah رضی اللہ عنہا. Her knowledge was stupendous." Imam Zahri, a *Tabi'ee* of great renown said, كانت عائشة اعلم الناس يسئلها الاكابر من اصحاب رسول الله صلّى الله عليه وسلم "Aishah was the greatest among the living scholars. Many of the illustrious Companions approached her as students and made enquiries on points of knowledge."[1] Urwah Bin Zubair said, ما رأت احدا اعلم بالقرآن والابفريضة و لابحلال ولا فقه ولا بشعر ولا بطب ولا بحديث العرب ولا نسب من عائشة "I never saw a scholar superior to Aishah in learnings about the Holy Qur'an, injunctions, legality and illegality of things, poetry, medicine, history of ancient Arabia, and pedigree." Imam Zahri summed up his estimate in the following words, لو جمع علم الناس كلهم ثم علم ازواج النبى صلّى الله عليه وسلم فكانت عائشة وسعهم علما "If the knowledge of all male scholars was collectively assessed, the knowledge of Aishah رضی اللہ عنہا was far more than theirs."

Sayyidah Aishah رضی اللہ عنہا has been counted among the *mujtahid*[2] Companions. She can be freely compared with the high-ranking Companions like Sayyidina Umar رضی اللہ عنہ,

[1] Tirmizi, Ibn Sa'd, V-2, P-26.

[2] *Mujtahid* is one who is competent to pass independent judgement based on Qur'an and *Hadith*.

Sayyidina Ali رضی اللہ عنہ, Sayyidina Abdullah Bin Masood رضی اللہ عنہ and Sayyidina Abdullah Bin Abbas رضی اللہ عنہ. She used to issue '*Fatwa*' (legal decision under Islamic jurisprudence) during the Caliphates of Sayyidina Abu Bakr, Sayyidina Umar and Sayyidina Uthman رضی اللہ عنہم. Allama Suyuti رحمۃ اللہ علیہ has summed up her precise objections against the conduct of some very senior Companions, named: عيد الاصابه فى ما استدركته عائشة على الصحابه.

Sayyidah Aishah رضی اللہ عنہا has been included among Companions who narrated maximum sayings of the Holy Prophet ﷺ. As many as 2210 traditions are attributed to her. As many as 174 traditions were confirmed by Sayyidina Abu Bakr رضی اللہ عنہ and Sayyidina Umar رضی اللہ عنہ. Imam Bukhari quoted 58 traditions solely on her authority. Similarly Imam Muslim quoted 68 traditions on her sole authority. Some learned people have opined that one fourth of the injunctions of *Shari'ah* were drawn by Sayyidah Aishah رضی اللہ عنہا.

Several problems relating to the rationality of Islamic doctrines were solved by her. The doctrine of beholding of God, the inherent innocence of the Prophets, the reality of Ascension (*Mi'raj*), the sequence of Caliphate after the Holy Prophet ﷺ and the hearing of the dead person were subjects on which she spoke. Among scholars of high calibre who expressed views on these problems, the status of Sayyidah Aishah رضی اللہ عنہا was distinctly superior to any one else.

On the subject of the Secrets of the Religion, her views were respected by scholars of Islam. She expressed the truth and reality of the sequence of revelation of different passages of the Holy Qur'an, the causes which led to the success of Islam in Madinah, the ceremonial bath on Fridays, the cause of reduction in the obligatory part of prayers during a journey or voyage, the fasting on the 10th of Muharram, the *Hajj* pilgrimage and the reality of migration from Makkah to Madinah. About medicine she knew all that can be desired of a household woman. In the matter of historical knowledge of

Arabs she was un-equalled. The conditions obtaining in the pre-Islamic Arabia, the customs and practices of the old Arabs, their pedigree and social conditions of the Arab people were described by her in such details as are not available in the works of historians who had written on these subjects. Some important events pertaining to the history of Islam were narrated by her alone, such as how the process of divine revelation of the Holy Qur'an started, the events of Muslim migration, the details of the incident leading to *"Ifk"* or false accusation against her piety, the system and the order under which the Holy Qur'an was revealed, the conditions governing various aspects of the Muslim prayers and worship, the conditions relating to the last illness of the Holy Prophet ﷺ, the events which took place during the Battles of *Badr, Uhad,* and *Khandaq* (Trenches), the happenings of *Quraizah*, battle of *Zat ul-Riqa'*, the condition of the *Salat ul-Khawf* i.e., prayers offered in the moments of terror, the allegiance (*bay'ah*) offered by women after the conquest of Makkah, events of the Last Pilgrimage of the Holy Prophet ﷺ, the conduct and behaviour of the Holy Prophet ﷺ, the Caliphate of Sayyidina Abu Bakr Siddiq رضی اللہ عنہ, the claims of legacy put up by Sayyidah Fatimah رضی اللہ عنہا and the honourable wives of the Holy Prophet ﷺ, the sadness and dejection of Sayyidina Ali رضی اللہ عنہ and the full story of allegiance, all these important events in the history of Islam were made known to posterity through the scholarly kindness of Sayyidah Aishah رضی اللہ عنہا.

The literary taste of Sayyidah Aishah رضی اللہ عنہا was fully developed. She was eloquent par excellence and sweet of speech. Musa Bin Talhah is reported by Imam Tirmizi:

مَا رأيت افصح من عائشة.

"I never saw a person more eloquent in speech than Aishah رضی اللہ عنہا.[1]

[1] Mustadrak Haakim V-4, P-۲۱.

The convention for quoting the *Hadith* is to reproduce the meaning and the spirit of what the Holy Prophet ﷺ said and not to repeat the exact words. But in the case of Traditions on the authority of Sayyidah Aishah رضی اللہ عنہا, the very words spoken by the Hoy Prophet ﷺ have been re-produced which has given real life to such Traditions. For instance, she described the first phase of Divine Revelation in the following words:

فَمَا رأى رؤيا الاجاء ت مثل فلق الصبح.

"Whichever dream he dreamt, it appeared in the phenomenal world like the silvery dawn."

Again, under the influence of *Wahy* (revelation), his forehead perspired. This phenomenon was described by Sayyidah Aishah رضی اللہ عنہا in the following words:

مثل الجمان.

"Pearls glittered on his forehead."

During the incident of *"Ifk"* (false accusation), she could not sleep during nights. This was described by her in the following words:

مَا اكتحل بنوم.

"I did not annoint my eyes with collyrium of sleep."

Her rhetoric and eloquence were unique in her description of the event about Umm Zar'a as stated in the *Saheeh Bukhari.* It is a masterpiece of literature, on which many commentories have been written.

In the art of oratory, she had a distinction over all the Companions except Sayyidina Umar رضی اللہ عنہ and Sayyidina Ali رضی اللہ عنہ. Her speeches delivered during the Battle of *Jamal* are unique in force and candour. She said in one of her speeches,

"O People! Be silent! Be silent! Acknowledge my priviledge of being your Mother. I have the honour to counsel you. Except a person who is disobedient to Allah, nobody can

hurl accusation on me. The Holy Prophet ﷺ breathed his last when his sacred head was reposed against my person. I was his most beloved wife. God guarded me against others in every way. My person became the centre of faith between the faithful and the hypocrites. It was due to my person that Allah revealed to you the injunction about '*tayammum*'. Again, look my father was the third Muslim in the world and he was the second of the two in the cave of *Thawr*. He was the first person to be surnamed *Siddiq* (confirmed in Truth). The Holy Prophet ﷺ was pleased to appoint him as his next successor before his sad demise. When the rope of Islam began to falter after the Holy Prophet ﷺ, it was my father who caught hold by both its ends courageously and pulled up the reins of hypocrisy. It was he under whose efforts the fountain-head of apostasy dried up. It was he who put off the fire kindled by Jews. At that time, you were only waiting for tumult and mutiny with closed eyes, and kept your ears to hear the tumult. He closed up the rupture, rectified the useless, supported the staggering, removed the inner diseases of the heart. Those who quenched themselves, they were taken to their stations. Those who were thirsty, they were brought up to the water point. Those who had once quenched their thirst, they were given a second drink. When he had exterminated the evil head of hypocrisy, when he had kindled the fire of fighting for the polytheist, when he tied up tightly your burdens, Allah called him up to His audience." "I have become the target of objection as to why I came out with an armed force. My aim it has never been to seek a sin or to indulge in tumult which I wanted to annihilate. Whatever I am saying is based on truth and jsutice and is by way of admonition and satisfaction."[1]

Sayyidah Aishah رضی اللہ عنہا was not a poetess but she had a developed taste for poetry. Hassan Bin Thabit, an acclaimed poet of Arabia used to visit her to read out verses. Imam

[1] Aqdul Fareeq (chapter Khatub) P-14.

Bukhari has stated that she completely learnt by heart the *Qasida* of Ka'b Bin Maalik. This *Qasida* (eulogy) comprised no less than forty verses. Besides the poetry of Ka'ab, she also had learnt the verses of poets belonging to the pre-Islamic and post-Islamic periods. She used to recite those verses on suitable occasions. They are mentioned in books of *Hadith*.

Sayyidah Aishah رضی اللہ عنہا was not only a scholar herself, she was capable of making the knowledge-seekers as true experts in the lores which she had learnt herself. The number of her known pupils was about two hundred, among whom Urwah Bin Zubair, Qasim Bin Muhammad, Abu Salamah Bin Abdur Rehman, Masrooq, Amrah, Safiyyah Bint Shaibah, Aishah Bint Talhah and Mu'awah Adawiah رضوان اللہ علیہم اجمعین are famous.

Character and Conduct

Sayyidah Aishah رضی اللہ عنہا was a person of very high character. She was marked for perfect boldness and self-respect. She always avoided backbiting and seldom accepted a favour from any body. Her most distinctive virtue was her generosity and large-heartedness. Sayyidina Abdullah Bin Zubair رضی اللہ عنہ said, "I have never seen a person more generous than her." Once Amir Mu'awiyah رضی اللہ عنہ sent her a hundred thousand *dirhams* from Syria. She gave them away in charity before sunset, and never kept any thing back for her personal needs. She was observing a fast on that day. Her maid-servant said, "There was nothing for breaking the fast." She said, "Why did you not remind me earlier?"[1]

Once Abdullah Bin Zubair رضی اللہ عنہ (who was her adopted son), was upset to see her excessive generosity and said that it had become necessary to dissuade her from spending recklessly in charity. When she came to know of it, she was very angry and took an oath never to talk to him again. On this account Ibn Zubair was under wrath for a long time and was forgiven after a

[1] Mustadrak Haakim V-4, P-13.

good deal of effort.[1]

She was God-fearing, compassionate and given to prayers. She used to offer the "*Chasht*" (pre-meridian) prayers regularly and said, "Even if my father comes out of his grave to dissuade me, I shall not cease to offer this prayer." She used to get up at mid-night and offer the *Tahajjud* prayer (mid-night prayer) in the company of the Holy Prophet ﷺ. She was so regular in it that, after the Holy Prophet ﷺ she never missed it. At times when she became late, she offered it before the morning prayer. During the fasting month of Ramadhan, she made special arrangement for *Taraweeh* prayer. Zakwan, her slave, led the *Taraweeh* prayer and she followed.

She frequently kept voluntary fast. In her observance of *Hajj*–pilgrimage she was assiduous, and performed the *Hajj* every year. She was very kind and compassionate to slaves and used to set them free after purchasing them. The number of her freed slaves stood at sixty-seven.[2]

[1] Bukhari (Manaqib). [2] Sharah Bulooq al-Maaran, Kitab al-Tiq·

4

SAYYIDAH HAFSAH رضی اللہ عنہا

Hafsah رضی اللہ عنہا was her name. She was a daughter of Sayyidina Umar رضی اللہ عنہ. Her pedigree ran as under: Hafsah Bint Umar Bin Khattab Bin Nufai Bin Abdul Uzza Bin Ribah Bin Abdullah Bin Qart Bin Raz'ah Bin Adibia Lawi Bin Fahr Bin Maalik. Her mother's name was Zainab Bint Maz'oon. She was sister of the famous Companion, Uthman Bin Maz'oon. She herself also had the honour of being a woman Companion. Sayyidah Hafsah and Sayyidina Abdullah Bin Umar were real sister brother. She was born four years before the Prophethood. That was the time when the tribe of *Quraish* were busy in the construction of *Ka'abah*.

Marital Life and Conversion to Islam

Her first wedding took place with Khunais Bin Huzaifah who belonged to the family of *Banu Sahm*. She accepted Islam along with her husband and parents. She migrated to Madinah with her husband. In the Battle of *Badr*, Khunais received injuries and eventually was martyred owing to his wounds and injuries. Sayyidina Umar رضی اللہ عنہ became worried about her re-marriage. During the same time, Sayyidah Ruqayyah رضی اللہ عنہا (daughter of Holy Prophet ﷺ who was wedded to Sayyidina Uthman رضی اللہ عنہ) had passed away. Under the circumstances Sayyidina Umar رضی اللہ عنہ met Sayyidina Uthman رضی اللہ عنہ and expressed the desire to give the hand of Sayyidah Hafsah رضی اللہ

good deal of effort.[1]

She was God-fearing, compassionate and given to prayers. She used to offer the "*Chasht*" (pre-meridian) prayers regularly and said, "Even if my father comes out of his grave to dissuade me, I shall not cease to offer this prayer." She used to get up at mid-night and offer the *Tahajjud* prayer (mid-night prayer) in the company of the Holy Prophet ﷺ. She was so regular in it that, after the Holy Prophet ﷺ she never missed it. At times when she became late, she offered it before the morning prayer. During the fasting month of Ramadhan, she made special arrangement for *Taraweeh* prayer. Zakwan, her slave, led the *Taraweeh* prayer and she followed.

She frequently kept voluntary fast. In her observance of *Hajj*–pilgrimage she was assiduous, and performed the *Hajj* every year. She was very kind and compassionate to slaves and used to set them free after purchasing them. The number of her freed slaves stood at sixty-seven.[2]

❖❖❖❖❖❖❀❖❖❖❖❖❖

[1] Bukhari (Manaqib).

[2] Sharah Bulooq al-Maaran, Kitab al-Tiq.

4

SAYYIDAH HAFSAH رضی اللہ عنہا

Hafsah رضی اللہ عنہا was her name. She was a daughter of Sayyidina Umar رضی اللہ عنہ. Her pedigree ran as under: Hafsah Bint Umar Bin Khattab Bin Nufai Bin Abdul Uzza Bin Ribah Bin Abdullah Bin Qart Bin Raz'ah Bin Adibia Lawi Bin Fahr Bin Maalik. Her mother's name was Zainab Bint Maz'oon. She was sister of the famous Companion, Uthman Bin Maz'oon. She herself also had the honour of being a woman Companion. Sayyidah Hafsah and Sayyidina Abdullah Bin Umar were real sister brother. She was born four years before the Prophethood. That was the time when the tribe of *Quraish* were busy in the construction of *Ka'abah*.

Marital Life and Conversion to Islam

Her first wedding took place with Khunais Bin Huzaifah who belonged to the family of *Banu Sahm*. She accepted Islam along with her husband and parents. She migrated to Madinah with her husband. In the Battle of *Badr*, Khunais received injuries and eventually was martyred owing to his wounds and injuries. Sayyidina Umar رضی اللہ عنہ became worried about her re-marriage. During the same time, Sayyidah Ruqayyah رضی اللہ عنہا (daughter of Holy Prophet ﷺ who was wedded to Sayyidina Uthman رضی اللہ عنہ) had passed away. Under the circumstances Sayyidina Umar رضی اللہ عنہ met Sayyidina Uthman رضی اللہ عنہ and expressed the desire to give the hand of Sayyidah Hafsah رضی اللہ

عنها to him in re-marriage. He promised to consider. After a few days he declined which disappointed Sayyidina Umar رضی اللہ عنہ. He mentioned the whole matter to Sayyidina Abu Bakr رضی اللہ عنہ who kept quiet which grieved Sayyidina Umar رضی اللہ عنہ. Meanwhile, the Prophet ﷺ himself proposed to marry Sayyidah Hafsah رضی اللہ عنہا. After her re-marriage with the Holy Prophet ﷺ, Sayyidina Abu Bakr رضی اللہ عنہ met Sayyidina Umar رضی اللہ عنہ and told him that his silence on the proposal of Sayyidina Umar رضی اللہ عنہ was not an act of indifference on his part but in actuality he wished to keep secret the proposal of the Holy Prophet ﷺ who had made a mention of Sayyidah Hafsah رضی اللہ عنہا. But for the intention of the Holy Prophet ﷺ himself, he (Abu Bakr) was inclined to agree to this proposal of Sayyidina Umar رضی اللہ عنہ.[1]

Her Death and Progeny

Sayyidah Hafsah رضی اللہ عنہا died in the month of Sha'aban in the year 45 A.H., when Sayyidina Amir Mu'awiyah رضی اللہ عنہ was the ruler. Marwan, the governor of Madinah, offered her funeral prayer and accompanied her pier for long distance. Sayyidina Abu Hurayrah رضی اللہ عنہ took the dead body to the precincts of her grave and her brother, Sayyidina Abdullah Bin Umar رضی اللہ عنہ, accompanied by his sons, Aasim and Saalim and Abdullah and Hamzah, laid her to her eternal rest. There is a difference of opinion on the date of her death, but the date given by us is correct.

On the eve of her death she called her borther, Sayyidina Abdullah Bin Umar رضی اللہ عنہ and gave away, by a will, her property in *Ghaba*, as charity in Trust, which Sayyidina Umar رضی اللہ عنہ had entrusted to her.[2]

She had no children.

Her Knowledge and Excellence

However, she had left behind many signs of remem-

[1] Bukhari V-2, P-571. Asabah V-8, P-31. [2] Zurqani, V-3, P-271.

brance, Abdullah Ibn Umar, Hamzah Ibn Abdullah, Safiyyah Bint Abu Ubayd (wife of Abdullah), Harithah Ibn Wahb, Muttalib Ibn Abu Wadi'ah, Umm Mubashshir *Ansariyah*, Abdullah Ibn Safwan Ibn Umayyah, Abdur Rehman Ibn Harithiah Ibn Hisham.[1]

As many as sixty Traditions are reported to have been narrated by her[2] on the authority of the Holy Prophet ﷺ himself and Sayyidina Umar رضی اللہ عنہ. He rexcellence in the understanding of religious points will be known from the following incident: Once the Holy Prophet ﷺ said that he hoped the Companions who fought in the Battle of *Badr* and those who were associated with the Peace at *Hudaibiyah* will never enter Hell. Sayyidah Hafsah رضی اللہ عنہا stated: "Allah has declared in the Holy Qur'an وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا that every one of you shall have to pass over the (bridge of) Hell." The next part of the verse reads: ثُمَّ نُنَجِّي الَّذِيْنَ اتَّقَوْا وَنَذَرُ الظّٰلِمِيْنَ فِيْهَا جِثِيًّا "Then We shall exonerate and save those who feared God in their earthly life and let those who had been unjust fall in the Hell-fire on their knees."[3]

Because of her eagerness to learn more and more of the knowledge of Islam, the Holy Prophet ﷺ took keen interest in her learning and education. Sayyidah Shafa رضی اللہ عنہا (a learned woman Companion) knew the emulet to cure sting of an ant. Once she came to the house of the Holy Prophet ﷺ who asked her to teach the emulet to Hafsah رضی اللہ عنہا.

Conduct and Behaviour

Ibn Sa'd stated انها صومة قوامة "She was constant and persevering in observing fasts and in her long prayers at night. In another narration it is stated: ما تت حفصة حتى ما تفطر that she observed fast even unto her last moment when she left this world.[4]

[1] Zurqani V-3, P-271. [2] Ibid
[3] Musnad Ahmad V-6, P-285. [4] Asabah V-8, P-52.

عنها to him in re-marriage. He promised to consider. After a few days he declined which disappointed Sayyidina Umar رضی اللہ عنہ. He mentioned the whole matter to Sayyidina Abu Bakr رضی اللہ عنہ who kept quiet which grieved Sayyidina Umar رضی اللہ عنہ. Meanwhile, the Prophet ﷺ himself proposed to marry Sayyidah Hafsah رضی اللہ عنہا. After her re-marriage with the Holy Prophet ﷺ, Sayyidina Abu Bakr رضی اللہ عنہ met Sayyidina Umar رضی اللہ عنہ and told him that his silence on the proposal of Sayyidina Umar رضی اللہ عنہ was not an act of indifference on his part but in actuality he wished to keep secret the proposal of the Holy Prophet ﷺ who had made a mention of Sayyidah Hafsah رضی اللہ عنہا. But for the intention of the Holy Prophet ﷺ himself, he (Abu Bakr) was inclined to agree to this proposal of Sayyidina Umar رضی اللہ عنہ.[1]

Her Death and Progeny

Sayyidah Hafsah رضی اللہ عنہا died in the month of Sha'aban in the year 45 A.H., when Sayyidina Amir Mu'awiyah رضی اللہ عنہ was the ruler. Marwan, the governor of Madinah, offered her funeral prayer and accompanied her pier for long distance. Sayyidina Abu Hurayrah رضی اللہ عنہ took the dead body to the precincts of her grave and her brother, Sayyidina Abdullah Bin Umar رضی اللہ عنہ, accompanied by his sons, Aasim and Saalim and Abdullah and Hamzah, laid her to her eternal rest. There is a difference of opinion on the date of her death, but the date given by us is correct.

On the eve of her death she called her borther, Sayyidina Abdullah Bin Umar رضی اللہ عنہ and gave away, by a will, her property in *Ghaba*, as charity in Trust, which Sayyidina Umar رضی اللہ عنہ had entrusted to her.[2]

She had no children.

Her Knowledge and Excellence

However, she had left behind many signs of remem-

[1] Bukhari V-2, P-571. Asabah V-8, P-31. [2] Zurqani, V-3, P-271.

brance, Abdullah Ibn Umar, Hamzah Ibn Abdullah, Safiyyah Bint Abu Ubayd (wife of Abdullah), Harithah Ibn Wahb, Muttalib Ibn Abu Wadi'ah, Umm Mubashshir *Ansariyah*, Abdullah Ibn Safwan Ibn Umayyah, Abdur Rehman Ibn Harithiah Ibn Hisham.[1]

As many as sixty Traditions are reported to have been narrated by her[2] on the authority of the Holy Prophet ﷺ himself and Sayyidina Umar رضی اللہ عنہ. He rexcellence in the understanding of religious points will be known from the following incident: Once the Holy Prophet ﷺ said that he hoped the Companions who fought in the Battle of *Badr* and those who were associated with the Peace at *Hudaibiyah* will never enter Hell. Sayyidah Hafsah رضی اللہ عنہا stated: "Allah has declared in the Holy Qur'an وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا that every one of you shall have to pass over the (bridge of) Hell." The next part of the verse reads: ثُمَّ نُنَجِّي الَّذِيْنَ اتَّقَوْا وَّنَذَرُ الظّٰلِمِيْنَ فِيْهَا جِثِيًّا "Then We shall exonerate and save those who feared God in their earthly life and let those who had been unjust fall in the Hell-fire on their knees."[3]

Because of her eagerness to learn more and more of the knowledge of Islam, the Holy Prophet ﷺ took keen interest in her learning and education. Sayyidah Shafa رضی اللہ عنہا (a learned woman Companion) knew the emulet to cure sting of an ant. Once she came to the house of the Holy Prophet ﷺ who asked her to teach the emulet to Hafsah رضی اللہ عنہا.

Conduct and Behaviour

Ibn Sa'd stated انها صومة قوامة "She was constant and persevering in observing fasts and in her long prayers at night. In another narration it is stated: ما ت حفصة حتى ما تفطر that she observed fast even unto her last moment when she left this world.[4]

[1] Zurqani V-3, P-271. [2] Ibid
[3] Musnad Ahmad V-6, P-285. [4] Asabah V-8, P-52.

عنها to him in re-marriage. He promised to consider. After a few days he declined which disappointed Sayyidina Umar رضى الله عنه. He mentioned the whole matter to Sayyidina Abu Bakr رضى الله عنه who kept quiet which grieved Sayyidina Umar رضى الله عنه. Meanwhile, the Prophet ﷺ himself proposed to marry Sayyidah Hafsah رضى الله عنها. After her re-marriage with the Holy Prophet ﷺ, Sayyidina Abu Bakr رضى الله عنه met Sayyidina Umar رضى الله عنه and told him that his silence on the proposal of Sayyidina Umar رضى الله عنه was not an act of indifference on his part but in actuality he wished to keep secret the proposal of the Holy Prophet ﷺ who had made a mention of Sayyidah Hafsah رضى الله عنها. But for the intention of the Holy Prophet ﷺ himself, he (Abu Bakr) was inclined to agree to this proposal of Sayyidina Umar رضى الله عنه.[1]

Her Death and Progeny

Sayyidah Hafsah رضى الله عنها died in the month of Sha'aban in the year 45 A.H., when Sayyidina Amir Mu'awiyah رضى الله عنه was the ruler. Marwan, the governor of Madinah, offered her funeral prayer and accompanied her pier for long distance. Sayyidina Abu Hurayrah رضى الله عنه took the dead body to the precincts of her grave and her brother, Sayyidina Abdullah Bin Umar رضى الله عنه, accompanied by his sons, Aasim and Saalim and Abdullah and Hamzah, laid her to her eternal rest. There is a difference of opinion on the date of her death, but the date given by us is correct.

On the eve of her death she called her borther, Sayyidina Abdullah Bin Umar رضى الله عنه and gave away, by a will, her property in *Ghaba*, as charity in Trust, which Sayyidina Umar رضى الله عنه had entrusted to her.[2]

She had no children.

Her Knowledge and Excellence

However, she had left behind many signs of remem-

[1] Bukhari V-2, P-571. Asabah V-8, P-31. [2] Zurqani, V-3, P-271.

brance, Abdullah Ibn Umar, Hamzah Ibn Abdullah, Safiyyah Bint Abu Ubayd (wife of Abdullah), Harithah Ibn Wahb, Muttalib Ibn Abu Wadi'ah, Umm Mubashshir *Ansariyah*, Abdullah Ibn Safwan Ibn Umayyah, Abdur Rehman Ibn Harithiah Ibn Hisham.[1]

As many as sixty Traditions are reported to have been narrated by her[2] on the authority of the Holy Prophet ﷺ himself and Sayyidina Umar رضى الله عنه. He rexcellence in the understanding of religious points will be known from the following incident: Once the Holy Prophet ﷺ said that he hoped the Companions who fought in the Battle of *Badr* and those who were associated with the Peace at *Hudaibiyah* will never enter Hell. Sayyidah Hafsah رضى الله عنها stated: "Allah has declared in the Holy Qur'an وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا that every one of you shall have to pass over the (bridge of) Hell." The next part of the verse reads: ثُمَّ نُنَجِّي الَّذِيْنَ اتَّقَوْا وَنَذَرُ الظّٰلِمِيْنَ فِيْهَا جِثِيًّا "Then We shall exonerate and save those who feared God in their earthly life and let those who had been unjust fall in the Hell-fire on their knees."[3]

Because of her eagerness to learn more and more of the knowledge of Islam, the Holy Prophet ﷺ took keen interest in her learning and education. Sayyidah Shafa رضى الله عنها (a learned woman Companion) knew the emulet to cure sting of an ant. Once she came to the house of the Holy Prophet ﷺ who asked her to teach the emulet to Hafsah رضى الله عنها.

Conduct and Behaviour

Ibn Sa'd stated انها صومة قوامة "She was constant and persevering in observing fasts and in her long prayers at night. In another narration it is stated: ما ت حفصة حتى ما تفطر that she observed fast even unto her last moment when she left this world.[4]

[1] Zurqani V-3, P-271. [2] Ibid
[3] Musnad Ahmad V-6, P-285. [4] Asabah V-8, P-52.

She vehemently disliked differences among Muslims. After the Battle of *Siffin* when the matter of Caliphate came to be put up for arbitration, her brother, Abdullah Bin Umar رضی اللہ عنہ, wanted to stay at home and remain strictly neutral. But Sayyidah Hafsah رضی اللہ عنہا advised him to participate in the process of arbitration because people expected to know his opinion on the vital issue and his absence might create differences among the people.❶

She was very fearful of Dajjal (Anti-Christ). Ibn Siyad, a Jewish boy of Madinah, had in him many signs of Dajjal as per description of the Holy Prophet ﷺ. Once Ibn Siyad happened to meet Sayyidina Abdullah Ibn Umar رضی اللہ عنہ on the way and was scolded. This gave rise to an abnormal phenomenon in that Ibn Siyad expanded so inordinately that the passage was blocked by his physical framework. Sayyidina Ibn Umar رضی اللہ عنہ began to beat him. When Sayyidah Hafsah رضی اللہ عنہا came to know about the incident, she said to her brother: "What interest do you have with him? Do you know that the Holy Prophet ﷺ said, 'The cause of active appearance of Dajjal will be his wrath'."❷

Sayyidah Hafsah رضی اللہ عنہا was a little sharp in temperament. At times she argued with the Holy Prophet ﷺ. Imam Bukhari has narrated on the authority of Sayyidina Umar رضی اللہ عنہ himself who said, "During the pre-Islamic days of *Jahiliyyah* we cared not in the least for the women-folk. Islam granted them a social status and verses of the Holy Qur'an were revealed in favour of their rights which made us (male Muslims) mindful of their dignity and social status. One day my wife gave her opinion to me on a particular matter. I said to her, "What business do you have in extending views and opinion? On this she said to me, 'Ibn Khattab! You do not tolerate even such slight things from me whereas your daughter enters into argument with the Holy Prophet ﷺ, making him unhappy for the whole day.' On hearing so much from his wife,

❶ Bukhari V-2, P-539. ❷ Musnad V-6, P-283.

got up and went straight to my daughter, and said to her, "My dear daughter! I have heard that you enter into arguments with the Holy Prophet!' She replied, "Yes, I do so. Then I warned her of Divine chastisement and not to follow Sayyidah Aishah رضی اللہ عنہا who was most dearly loved by the Holy Prophet ﷺ for her sweet personality and handsomeness."❶

It is narrated by Imam Tirmizi that once Sayyidah Safiyyah رضی اللہ عنہا (one of the wives of the Holy Prophet ﷺ) was weeping and the Holy Prophet ﷺ enquired of the cause of her weeping. She said, "Hafsah said to me that I was a daughter of a Jew." On this, the Holy Prophet ﷺ asked Sayyidah Hafsah to fear Allah and then said to Sayyidah Safiyyah, "You are the daughter of a Prophet (Musa); your uncle Haroon was also a Prophet; you are the wife of a Prophet. What excellence can Hafsah have over you?"❷ Once Sayyidah Aishah and Hafsah رضی اللہ عنہن together addressed Sayyidah Safiyyah, "We are occupying a position of superior dignity with the Holy Prophet ﷺ because we are not only his wives but also his cousins." Sayyidah Safiyyah رضی اللہ عنہا resented this and complained to the Holy Prophet ﷺ who remarked, "Why did you not say that your relationship was with three Prophets of Allah, Muhammad is my husband, Prophet Haroon علیہ السلام was my father and Prophet Musa علیہ السلام was my uncle."

Sayyidah Aishah رضی اللہ عنہا and Sayyidah Hafsah رضی اللہ عنہا were respectively daughters of Sayyidina Abu Bakr and Sayyidina Umar رضی اللہ عنہم. As such, they had the priviledge of being closer to the Holy Prophet ﷺ than the other wives. They usually had a common cause whenever a matter involved the conduct of other wives. In the year 9 A.H., the Holy Prophet ﷺ stayed with his wife, Sayyidah Zainab رضی اللہ عنہا, longer than usual time generally known. This was due to the fact she had offered him honey which she had procured from somewhere. Sayyidah Aishah رضی اللہ عنہا felt a sort of rivalry and made common cause with Sayyidah Hafsah رضی اللہ عنہا to check the

❶ Bukhari V-2, Fath al-Bari V-8, P-504. ❷ Tirmizi.

She vehemently disliked differences among Muslims. After the Battle of *Siffin* when the matter of Caliphate came to be put up for arbitration, her brother, Abdullah Bin Umar رضی اللہ عنہ, wanted to stay at home and remain strictly neutral. But Sayyidah Hafsah رضی اللہ عنہا advised him to participate in the process of arbitration because people expected to know his opinion on the vital issue and his absence might create differences among the people.❶

She was very fearful of Dajjal (Anti-Christ). Ibn Siyad, a Jewish boy of Madinah, had in him many signs of Dajjal as per description of the Holy Prophet ﷺ. Once Ibn Siyad happened to meet Sayyidina Abdullah Ibn Umar رضی اللہ عنہ on the way and was scolded. This gave rise to an abnormal phenomenon in that Ibn Siyad expanded so inordinately that the passage was blocked by his physical framework. Sayyidina Ibn Umar رضی اللہ عنہ began to beat him. When Sayyidah Hafsah رضی اللہ عنہا came to know about the incident, she said to her brother: "What interest do you have with him? Do you know that the Holy Prophet ﷺ said, 'The cause of active appearance of Dajjal will be his wrath'."❷

Sayyidah Hafsah رضی اللہ عنہا was a little sharp in temperament. At times she argued with the Holy Prophet ﷺ. Imam Bukhari has narrated on the authority of Sayyidina Umar رضی اللہ عنہ himself who said, "During the pre-Islamic days of *Jahiliyyah* we cared not in the least for the women-folk. Islam granted them a social status and verses of the Holy Qur'an were revealed in favour of their rights which made us (male Muslims) mindful of their dignity and social status. One day my wife gave her opinion to me on a particular matter. I said to her, "What business do you have in extending views and opinion? On this she said to me, 'Ibn Khattab! You do not tolerate even such slight things from me whereas your daughter enters into argument with the Holy Prophet ﷺ, making him unhappy for the whole day.' On hearing so much from his wife,

❶ Bukhari V-2, P-539. ❷ Musnad V-6, P-283.

got up and went straight to my daughter, and said to her, "My dear daughter! I have heard that you enter into arguments with the Holy Prophet!' She replied, "Yes, I do so. Then I warned her of Divine chastisement and not to follow Sayyidah Aishah رضی اللہ عنہا who was most dearly loved by the Holy Prophet ﷺ for her sweet personality and handsomeness."❶

It is narrated by Imam Tirmizi that once Sayyidah Safiyyah رضی اللہ عنہا (one of the wives of the Holy Prophet ﷺ) was weeping and the Holy Prophet ﷺ enquired of the cause of her weeping. She said, "Hafsah said to me that I was a daughter of a Jew." On this, the Holy Prophet ﷺ asked Sayyidah Hafsah to fear Allah and then said to Sayyidah Safiyyah, "You are the daughter of a Prophet (Musa); your uncle Haroon was also a Prophet; you are the wife of a Prophet. What excellence can Hafsah have over you?"❷ Once Sayyidah Aishah and Hafsah رضی اللہ عنہن together addressed Sayyidah Safiyyah, "We are occupying a position of superior dignity with the Holy Prophet ﷺ because we are not only his wives but also his cousins." Sayyidah Safiyyah رضی اللہ عنہا resented this and complained to the Holy Prophet ﷺ who remarked, "Why did you not say that your relationship was with three Prophets of Allah, Muhammad is my husband, Prophet Haroon علیہ السّلام was my father and Prophet Musa علیہ السّلام was my uncle."

Sayyidah Aishah رضی اللہ عنہا and Sayyidah Hafsah رضی اللہ عنہا were respectively daughters of Sayyidina Abu Bakr and Sayyidina Umar رضی اللہ عنہم. As such, they had the priviledge of being closer to the Holy Prophet ﷺ than the other wives. They usually had a common cause whenever a matter involved the conduct of other wives. In the year 9 A.H., the Holy Prophet ﷺ stayed with his wife, Sayyidah Zainab رضی اللہ عنہا, longer than usual time generally known. This was due to the fact she had offered him honey which she had procured from somewhere. Sayyidah Aishah رضی اللہ عنہا felt a sort of rivalry and made common cause with Sayyidah Hafsah رضی اللہ عنہا to check the

❶ Bukhari V-2, Fath al-Bari V-8, P-504. ❷ Tirmizi.

unusual longer stay of the Holy Prophet ﷺ with Sayyidah Zainab رضی اللہ عنہا. Sayyidah Hafsah رضی اللہ عنہا said to him, "Smell of *maghafeer* flowers is coming your mouth." Since the honey taken by the Holy Prophet ﷺ had the essence of *maghafeer* flowers, the Holy Prophet ﷺ, out of regard for his wives, said on oath that henceforth he would not take the honey[1] (due to a bad smell of *Maghafeer*). These solemn words of the Holy Prophet ﷺ caused the revelation of the following verse:[2]

يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ.

"O Prophet! Why do you declare to be forbidden what Allah has made lawful for you? You are seeking pleasure of your wives."

Sometimes they envied one another. They were with the Prophet ﷺ in a journey. During the nights, the Prophet ﷺ used to walk with Sayyidah Aishah's رضی اللہ عنہا camel and converse with her. One day Sayyidah Hafsah رضی اللہ عنہا suggested to Sayyidah Aishah رضی اللہ عنہا that they interchange their beasts. She agreed. The Prophet ﷺ came to the camel of Sayyidah Aisha's رضی اللہ عنہا but Sayyidah Hafsah رضی اللہ عنہا was riding it. When at the destination, she did not find the Prophet ﷺ, Sayyidah Aishah رضی اللہ عنہا put her feet in *azkhar* (a kind of grass) and exclaimed, "O Allah, let a scorpion or snake sting me."[3]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] That was not a lie because that does give a smell–*Maghafeer* is a plant, Coccadia.
[2] Bukhari V-2, P-729.
[3] Bukhari, Seerat un-Nabi V-2.

5

SAYYIDAH ZAINAB رضی اللہ عنہا (Mother of the Destitutes)

Her worthy name was Zainab رضی اللہ عنہا. Her pedigree runs as under: Zainab, daughter of Khuzaimah, son of Abdullah, son of Umar, son of Abd Manaf, son of Hilal, son of Aamir, son of Sa'sa'ah. Since she used to feed the destitutes with great love and care, she came to be known as "Mother of the Destitutes". Before her wedlock with the Holy Prophet ﷺ, she was married to Abdullah, son of Jahsh, who was martyred in the Battle of *Uhad*. The Holy Prophet ﷺ married her during the same year of Abdullah's martyrdom. She stayed with the Holy Prophet ﷺ only for two or three months after which she died. After the sad demise of Sayyidah Khadijah رضی اللہ عنہا, Sayyidah Zainab رضی اللہ عنہا was the second wife who died during the life-time of the Holy Prophet ﷺ. Her funeral prayer was led by the Holy Prophet ﷺ himself and she was burried in the famous graveyard called *Jannat ul-Baqi'* She was only 30 years old when she expired. (Asabah V-8, PP-94, 95. Seerat un-Nabi V-2)

◆◆◆◆◆◆❁◆◆◆◆◆◆

6

SAYYIDAH
UMM SALAMAH رضی اللہ عنہا

Hind by name, her *kunyah* was Umm Salamah. She belonged to the Makhzoom family of the *Quraish* tribe. Her pedigree was: Hind, daughter of Abu Umayyah Suhail, son of Mughirah, son of Abdullah, son of Umar, son of Makhzoom. Her mother belonged to the family of Banu Faras. Her pedigree was Aatikah, daughter of Aamir, son of Rabi'ah, son of Maalik, son of Juzaimah, son of Alqamah, son of Jazal ut-Tu'an, son of Faras, son of Ghanam, son of Maalik, son of Knanah.

Abu Umayyah, the father of Sayyidah Umm Salamah رضی اللہ عنہا was a generous philanthropist of Makkah. Whenever he undertook a journey, he fed and looked after the needs of the whole caravan accompanying him. He had been given the title of "Zaad ur-Rakib" (The Provision of the Travellers). Sayyidah Umm Salamah رضی اللہ عنہا was brought up in affluence and prosperity under the affectionate care of her father.[1]

Marriage

She was married to Abdullah, son of Abdul Asad who was better known as Abu Salamah. He was a cousin of Sayyidah Umm Salamah رضی اللہ عنہا and a foster brother of the Holy Prophet ﷺ.

---

[1] Asabah V-5, P-240.

Islam and Migration

Right in the beginning of Islam, she embraced Islam along with her husband. She migrated to Habshah (Ethiopia) along with her husband. After some time, she came back to Makkah and then migrated to Madinah. According to historians, she was the first (Muslim) woman who migrated to Madinah.

Migration to Madinah

She wanted to migrate along with her husband and her small son, Salamah. But her family; resisted her departure to Madinah and her husband, Abu Salamah had to leave for Madinah alone. After his departure, the family elders of Abu Salamah snatched away her son and she was put to lot of trouble. She used to go out in the open and kept weeping at the place of Abtah, a locality of Makkah. After 7-8 days, a kind-hearted man advised the family elders not to torment her. Her son was restored to her and she left for Madinah along with her son on a camel back. Uthman, son of Talhah (the key bearer of the Holy *Ka'abah*) saw her on camel back and, taking pity, he accompanied the lady on the long journey to Madinah. All along the way he was extremely gentle and helpful. On reaching *Quba*, the pricincts of Madinah, he told her that her husband was in *Quba* and he took leave of her and returned to Makkah.[1] The people in *Quba*, on learning that she was daughter of Abu Umayyah, a rich philanthropist of Makkah, held her in great esteem.[2]

Death of Abu Salamah رضی اللہ عنہ and Her Second Marriage

Sayyidina Abu Salamah رضی اللہ عنہ was a great horseman. He had fought in the battles of *Badr* and *Uhad*. In the battle of *Uhad*, he received grievous injuries and could not survive. He died in the month of Jamadi uth-Thani, 4 A.H.[3] She was

[1] Zurqani V-3, PP-272, 273. [2] Musnad Ahmad, V-6, PP-3-7.
[3] Zurqani V-3, P-273.

distressed and very sad. She personally, brought the news of Abu Salamah's death to the Holy Prophet ﷺ, who advised her to be patient and pray for his salvation. The Holy Prophet ﷺ led the funeral prayer of Abu Salamah رضی اللہ عنہ and said nine *takbir* (instead of usual four *takbir*) because of the high spiritual status of Abu Salamah رضی اللہ عنہ who deserved one thousand *Takbir*, as put by the Holy Prophet ﷺ. The Holy Prophet ﷺ closed the eyes of Sayyidina Abu Salamah رضی اللہ عنہ and prayed for his salvation.

Sayyidah Umm Salamah رضی اللہ عنہا was pregnant at the time of the death of her husband. After delivery of a child and the passage of the legal time of *'Iddah*; Sayyidina Abu Bakr رضی اللہ عنہ gave her message for re-marriage but she declined. Then Sayyidina Umar رضی اللہ عنہ came to her a message of re-marriage with the Holy Prophet ﷺ. Sayyidina Umm Salamah رضی اللہ عنہا raised a few points which may be troublesome to the Holy Prophet ﷺ. She said:

(i) I am a very proud woman (because of high family);
(ii) I am having dependent children;
(iii) I am advanced in age.

The Holy Prophet ﷺ agreed to bear the hardships mentioned by her. Then she agreed for re-marriage. She was married to the Holy Prophet ﷺ in the last week of Shawwal in the year 4 A.H. It is stated in *Ibn Majah*, فلما توفی ابو سلمة ذکرت الذی کان حدثنی فقلت فلما اردت ان اقول اللّٰھم عضنی خیرا منه قلت فی نفسی اعاض خیرا من ابی سلمة؟ ثم قلتها فعاضنی اللّٰہُ محمد صلّی اللّٰہُ علیه وسلّم "When Abu Salamah died I remembered the *Hadith* which he often narrated to me and I began to pray. When I wished to say, 'O Allah give me a partner better than Abu Salamah, then I wondered in my heart who could be better. But I prayed and the Prophet ﷺ replaced him. She was given two grinding stones, one water pitcher and a leather pillows filled with date-palm leaves as marriage gift by the Holy Prophet ﷺ.[1] The same gift was given to the other

[1] Musnad V-6, P-295.

wives of the Holy Prophet ﷺ on the occasion of their marriage. In the beginning she was very shy but she became normal soon.

Sayyidah Umm Salamah رضی اللہ عنہا was a very modest lady. The Holy Prophet ﷺ had a great love for her. Whenever the wives of the Holy Prophet ﷺ had to say something collectively to the Holy Prophet ﷺ, they made her their spokes-person. The wives, except Sayyidah Aishah رضی اللہ عنہا, made a representation to the Prophet ﷺ though her that like Aishah رضی اللہ عنہا they too were his well-wishers. So people should send gifts to the house where the Prophet ﷺ was staying. He told her, "Do not bother me concerning her. For none of you besides her has been in the same blanket with me when I received the revelation.[1] She repeated her conduct saying, اتوب الی اللہ عز وجل من اذاك یا رسول اللہ. The bedding of Sayyidah Umm Salamah رضی اللہ عنہا was spread in front of the prayer-carpet spread for the Holy Prophet ﷺ.[2] She had great concern for the welfare and rest of the Holy Prophet ﷺ. Sayyidah Safinah رضی اللہ عنہا was her slave originally. She set him at liberty under agreed condition that he would serve the Holy Prophet ﷺ sincerely and with diligence which he did during the life time of the Holy Prophet ﷺ.[3]

Important Events of Her Life

In the Battle of Trench, she was very close to the person of the Holy Prophet ﷺ so that she was able to hear his words. She said that she remembered very well the fact that the Holy Prophet ﷺ had his chest dust-stained when he was busy handing over bricks to the diggers of the trench, and also reciting verses. Suddenly he caught sight of Ammar, son of Yasir and said to him, "Ibn Sumayyah! It is sad but a group of rebels will slay you."

In the siege of *Banu Quraizah* in 5 A.H., Abu Lubabah was sent to the Jews for parleys and he committed a mistake by a signal indicating that they would be slain. He repented over

[1] Bukhari. [2] Musnad V-6, P-322. [3] Ibid.

his fault and tied himself to the pole of the Prophet's mosque by way of penance. After a few days, when the Holy Prophet ﷺ was in the apartment of Sayyidah Umm Salamah رضی اللہ عنہا, he came out smiling and told her that penance of Abu Lubabah had been accepted. After permission of the Holy Prophet ﷺ she informed Abu Lubabah in a loud voice and people came to him from Madinah for congratulations.[1]

In the same year 5 A.H., the injunction of veil was revealed and all the wives of the Holy Prophet ﷺ were asked to observe veil and not to appear before male relatives of distant relationship. One day, a blind Companion, Sayyidina Ibn Umm Maktoom رضی اللہ عنہ came to the house of the Holy Prophet ﷺ when the Holy Prophet ﷺ was sitting with Sayyidah Maimunah and Sayyidah Umm Salamah رضی اللہ عنہن. The Holy Prophet ﷺ asked both the ladies to go behind a curtain or take over the veils. They said Ibn Umm Maktoom رضی اللہ عنہ without sight and could not see them. They Holy Prophet ﷺ told them that they were not without sight and must observe '*hijab*' as ordained by Allah.[2]

Sayyidah Umm Salamah رضی اللہ عنہا was unique in her practical knowledge of human psychology. On the occasion of peace of *Hudaybiah*, the Holy Prophet ﷺ asked the people to make sacrifice of animals. Due to great anguish at the apparent conditions of the peace, the people could not be persuaded to make sacrifice. The Holy Prophet ﷺ went inside when Sayyidah Umm Salamah رضی اللہ عنہا was present and narrated the attitude of the people to her. She advised him not to press any body for the sacrifice but do it as a precedent for all. The Holy Prophet ﷺ took the advice, made sacrifice, put off his *ihram* and got his head shaved. On seeing this, every body followed and the problem was solved.[3]

[1] Zurqani V-2, P-53. Ibn Sa'd V-2, P-54.
[2] Musnad, V-6, P-91.
[3] Bukhari V-2, P-380.

She also participated in the Battle of *Khayber* and she heard the sound of the sword when it fell on the teeth of Mirhab who was a veteran soldier of the enemy.❶

In the year 9 A.H., the incident of "*Eela*" took place, Sayyidina Umar رضی اللہ عنہ warned his daughter, Sayyidah Hafsah رضی اللہ عنہا not to displease the Holy Prophet ﷺ. He also came to Sayyidah Umm Salamah رضی اللہ عنہا as she was related to him and made an effort to advise her too. Sayyidah Umm Salamah رضی اللہ عنہا did not like that and said, عجبا لك يا ابن الخطاب دخلت فی کل شیئ حتی تبتغی ان تدخل بین رسول اللہ صلی اللہ علیہ وسلم وازواجة "Strange it is O son of Khattab! You are interfering in a matter which is between the Prophet and Allah and his wives." Sayyidina Umar رضی اللہ عنہ kept quiet and left.

Next morning, he came to the audience of the Holy Prophet ﷺ and narrated what Sayyidah Umm Salamah رضی اللہ عنہا had said to him. The Holy Prophet ﷺ only smiled.

In the year 10 A.H., on the occasion of the Last Hajj, Sayyidah Umm Salamah رضی اللہ عنہا accompanied the Holy Prophet ﷺ despite her illnss. Her slave Nabhan was catching hold of the rein of her camel. The Prophet ﷺ said, "When a slave has enough property to buy his freedom then the veil must be observed in his presence.❷ The Prophet ﷺ advised her to circumambulate on the camel back after next morning prayer. She obeyed.❸

In the year 11 A.H., when the illness of the Holy Prophet ﷺ took a serious turn, Sayyidah Umm Salamah رضی اللہ عنہا visited him in the apartment of Sayyidah Aishah رضی اللہ عنہا. When the illness of the Holy Prophet ﷺ was serious one day, she cried out. The Holy Prophet ﷺ advised her to be patient as crying at affliction was not proper for a Muslim.❹

One day, his illness was very serious and the wives wished to give him medicine, he refused to take it because it was bitter.

❶ Isti'ab V-2, P-803.
❷ Musnad V-6, PP-289, 308.
❸ Bukhari V-1, PP-219, 220.
❹ Tabaqat V-2, P-13.

But, when he became unconscious, she and Asma' Bint Umays رضی اللہ عنہا put it in his mouth.❶

One day, Sayyidah Umm Salamah and Umm Habibah رضی اللہ عنہن who had both visited Ethiopia, narrated to the Holy Prophet ﷺ that the churches of the Christians were having statues and pictures of certain persons. The Holy Prophet ﷺ said, "Whenever a pious and virtuous person of the Christians died, they made his tomb as a place of worship and erected his statue in the place. Such people shall be resurrected as the worst of creation by Almighty Allah."❷

The Holy Prophet ﷺ whispered something to Sayyidah Fatimah رضی اللہ عنہا on the eve of his departed from this world. Sayyidah Aishah رضی اللہ عنہا came to enquire with eagerness what the Holy Prophet ﷺ had said to his daughter. But Sayyidah Umm Salamah رضی اللہ عنہا waited with patience and asked after the sad demise of the Holy Prophet ﷺ.❸

In the year 61 A.H., when Sayyidina Imam Hussain رضی اللہ عنہ was martyred, she saw in a dream that the Holy Prophet ﷺ had arrived there. He was extremely worried and his hair and beard were dusty. In her dream, she enquired of the Holy Prophet ﷺ about his condition. He said that he had returned then from the place where Hussain had been slain. Sayyidah Umm Salamah رضی اللہ عنہا woke up with tears in her eyes❹ and said openly; "The people of Iraq have killed Hussain. May Allah kill them! They have humiliated Hussain. May Allah curse them all."❺

In 63 A.H., the Syrian army invaded Makkah after the incident of *Hirah*. Ibn Zubair رضی اللہ عنہ had taken shelter here. Since the Prophet ﷺ had spoken of an invasion, some people asked her about it and she said that an army that will come to seek a man who would take refuge in Makkah would be sucked

❶ Bukhari V-2, P-241, Tabaqat V-2, P-32.
❷ Bukhari and Muslim.
❸ Tabaqat V-2, P-40.
❹ Tirmizi P-224.
❺ Musnad V-6, P-298.

up into the earth in the wilderness. On an enquiry she said that those who will be enrolled compulsorily would also be swallowed by the earth, but on the Day of Resurrection they would arise according to their intentions. (Sayyidina Abu Ja'far) said that it would happen in the plains of Madinah.[1]

Her Death

She breathed her last in the year 63 A.H., when the Syrian army went to Makkah where Ibn Zubair رضی اللہ عنہ was besieged. Her age at the time of her death was 84 years. Sayyidina Abu Hurayrah رضی اللہ عنہ led her funeral prayer and she was burried in the famous graveyard of *Baqi'*.[2] At that time Walid son of Utbah (grandson of Abu Sufyan) was the governor of Madinah. Sayyidah Umm Salamah رضی اللہ عنہا had, in her will, forbidden Walid to lead her funeral prayer. In deference to her will, Walid went away from Madinah and sent Abu Hurayrah رضی اللہ عنہ to lead the funeral prayer.[3]

Her Progeny

From her first husabnd she had three children: (i) A son, Salamah, born in Ethiopia (Habshah). The Holy Prophet ﷺ got him married to Umamah, a daughter of Sayyidina Hamzah رضی اللہ عنہ. (ii) Second son, Umar, arranged the marriage of his mother, Sayyidah Umm Salamah رضی اللہ عنہا, with the Holy Prophet ﷺ. He was governor of Bahrain and Persia in the times of Sayyidina Ali رضی اللہ عنہ. (iii) A daughter, Durrah, Sayyidah Umm Habibah رضی اللہ عنہا asked the Prophet ﷺ if he intended to to marry her but he said, "That is impossible. She is the daughter of my foster brother, even if I had not raised her up."[4] (iv) A second daughter, Barrah, who was re-named 'Zainab' by the Holy Prophet ﷺ.[5]

---

1. Muslim V-2, PP-493, 494.
2. Zurqani V-3, P-286.
3. Tabari Kabir, V-3, P-2443.
4. Bukhari V-2, P-769.
5. Ibn Sa'd V-8, P-66.

Features and Excellence

Sayyidah Umm Salamah رضی اللہ عنہا was exceedingly beautiful.[1] Her hair was very thick.[2] As regards her intellectual qualities and scholarship, no one excelled over her she and Sayyidah Aishah رضی اللہ عنہا. Both the great ladies were a storehouse of the Traditions of the Holy Prophet ﷺ as vouchsafed by Mahmud son of Labeed in Tabaqat Ibn Sa'd:[3]

كان ازواج النبى صلّى اللّٰه عليه وسلم يحفظن من حديث النبى صلّى اللّٰه عليه وسلّم كثيرا ولا مثلا لعائشة وام سلمة

Marwan, son of Hakam used to ask Umm Salamah رضی اللہ عنہا on points of jurisprudence and he declared openly: كيف نسأل احدا وفينا ازواج النبى صلّى اللّٰه عليه وسلّم "In the presence of the honourable wives of the Holy Prophet ﷺ why should we ask anyone else."[4] Sayyidina Abu Hurayrah رضی اللہ عنہ and Ibn Abbas رضی اللہ عنہ, despite their great knowledge of Islam, used to seek guidance from her.[5] A large number of *Tabi'een* (who had not seen the Holy Prophet ﷺ but had seen his Companions) also benefitted greatly from her knowledge.

She recited the Holy Qur'an just in the same way as the Holy Prophet ﷺ did. When asked how did, the Holy Prophet ﷺ recite the Holy Qur'an, she demonstrated in her own voice and said that the Holy Prophet ﷺ recited the verses clearly and singularly.[6]

In the Science of *Hadith*, she had no rival except Sayyidah Aishah رضی اللہ عنہا. As many as 378 Traditions are reported to have been narrated by her. She was very eager to hear the *Hadith* of the Holy Prophet ﷺ. One day she was combing her hair when she heard the Holy Prophet ﷺ go up the pulpit and deliver a sermon. He had hardly spoken the words: ايها الناس "Ye people!" When she hastily tied down her hair and got up to listen to the sermon to the end.[7]

---

1. Asabah.
2. Musnad V-6, P-289.
3. Ibn Sa'd V-2, P-26.
4. Musnad V-6, P-387.
5. Ibid P-312.
6. Ibid PP-300-302.
7. Ibid P-301.

She was well-versed in jurisprudence. The author of Asabah has written ما صاحب العقل البالغ والجاى الصائب "She was perfect in intelligence and held mature views on important matters."[1] The great scholar, Allamah Ibn Qayyim has written that, if her decisions on points of *Shari'ah* are collected, they would make a reasonable treatise. It is noteworthy that all her decisions were based on concensus of jurisprudents.

These are a few examples of her juristic intelligence:

Sayyidina Abdullah Ibn Zubair رضی اللہ عنہ used to offer two *raka'at* prayer after the *Asr* prayer. When Marwan asked him why, he cited a *Hadith* narrated by Sayyidah Aishah رضی اللہ عنہا. So, Marwan sent someone to get her confirmation. She said that she had heard it from Sayyidah Umm Salamah رضی اللہ عنہا, who, when asked by his envoy for confirmation, said: یغفر اللہ لعائشة لقد وضعت امری علی غیر موضعه (May Allah forgive Aishah, for she has not understood me.)[2] الم اخبرها ان رسول اللہ صلی اللہ علیه وسلم قد نهی عنهما (Did I not tell her that the Prophet ﷺ forbid us to offer that?)[3]

Sayyidina Abu Hurayrah رضی اللہ عنہ held the view that the purifying bath after sexual-intercourse must be had immediately on rising in the morning during the month of Ramadhan, otherwise the fast would become null and void. A man went to clarify the point from Sayyidah Aishah and Sayyidah Umm Salamah رضی اللہ عنہن. Both of them stated that the Holy Prophet ﷺ continued with his fast during Ramadhan even if he had not taken a bath immediately. Sayyidina Abu Hurayrah رضی اللہ عنہ heard of it and corrected himself. He said that Fadl Ibn Abbas رضی اللہ عنہ had told him but both Umm Salamah and Aishah رضی اللہ عنہن knew better.[4] And he took back his rulings on this issue.[5]

Once some Companions enquired from Sayyidah Umm

[1] Ibid V-8, P-241.
[2] Musnad Ahmad V-6, P-299. Also in Bukhari V-2, P-239.
[3] Musnad Ahmad V-6, P-303.
[4] Musnad Ahmad V-6, PP-306, 307.
[5] Ibid, V-6, PP-306.

Salamah رضی اللہ عنہا about the domestic life of the Holy Prophet ﷺ. She told them that his public life and private life were alike. The Holy Prophet ﷺ told her she had done well what he was informed of this.[1]

Someone once asked her a question and then all the other holy wives of the Prophet ﷺ but got the same reply. He told her about that and she asked him to wait that she might relate a *Hadith* to him.[2]

Sayyidah Umm Salamah رضی اللہ عنہا also granted the knowledge of 'secrets' of which Sayyidina Huzaifah رضی اللہ عنہ was a scholar. Once Sayyidina Abdur Rehman رضی اللہ عنہ, son of Awf, came to her and she told him, "The Holy Prophet ﷺ had said that there are some of my Companions who will never see me after my death nor shall I see them." He was alarmed and he went to Sayyidina Umar رضی اللہ عنہ and told him of the saying. Sayyidina Umar رضی اللہ عنہ came to Sayyidah Umm Salamah رضی اللہ عنہا and asked her on oath if he was one of those. She replied: "No! Not you. But I can make no exception of anyone else."[3]

A large number of Companions learnt the Traditions of the Holy Prophet ﷺ from her. Some of them were: Abdur Rehman Bin Abu Bakr, Usamah Bin Zaid, Hind Bint Al-Harith Al-Farasia, Safiyyah Bint Shaibah, Umar and Zainab (her children), Mas'ab Ibn Abdullah, Nabhan (her slave), Abdullah Bin Rafi', Nafi', Sha'ba (his son), Abu Bakr, Khairah, mother of Hassan Basri, Suleman Bin Yasar, Abu Uthman Hindi, Humayd, Abu Salamah, Saeed Bin Musayyib, Abu Wa'il, Safiyyah Bint Muhsin, Sha'bi, Abdur Rehman Ibn Harith Ibn Hisham, Ikramah, Abu Bakr Bin Abdur Rehman, Urwah Bin Zubair, Nafi' Maula, Ibn Umar and Yala' Bin Maalik رضی اللہ عنہم.

Her Conduct and Character

Sayyidah Umm Salamah رضی اللہ عنہا lived a very frugal life.

[1] Ibid P-309.
[2] Ibid P-297.
[3] Ibid V-8, P-307.

Once she put on a garland partly made of gold. The Holy Prophet ﷺ did not appear to be pleased with it and she broke it.[1] Every month she observed fast, on Mondays, Thrusdays and Fridays.[2] She was always in search of virtues. She cared for and most affectionately brought up her children from the first husband. On asking, the Holy Prophet ﷺ told her that she would be rewarded for it.[3]

She always co-operated in acts of virtue. Once the Holy Prophet ﷺ called Sayyidah Fatimah رضی اللہ عنہا and her two sons, Hasan and Hussain رضی اللہ عنہم and took them together under the cover of a blanket and prayed: "O Allah! They are my 'Ahl Bait' and I pray for their purification and reward of all impurities from them." Sayyidah Umm Salamah رضی اللہ عنہا heard this prayer and said, "O Messenger of Allah! I am also one among them." He replied: "You have your own status and you are good."[4]

She enjoined what was right and forbid what was wrong. Some of the rulers overlooked the recommended times of prayer. She reminded them that the Prophet ﷺ offered the *Zuhr* early but they offered the *Asr* early.[5] Her nephew offered two *raka'at* one day. Since the ground was dusty, he swept it (with his hand) hen he prostrated. Sayyidah Umm Salamah رضی اللہ عنہا forbid him to do that, for that was against the Prophet's ﷺ teachings. Once the Prophet's ﷺ slave had done it and he had said, ترب وجهك الله (May your face be dusty in Allah's path).[6]

She was very generous and advised others to be generous. When Abdur Rehman Ibn Awf رضی اللہ عنہ said to her, "Mother, I have so much wealth that I fear destruction." She said, "Son, spend it. The Prophet ﷺ had said that many of his Companions would not see him again after his death."[7] Some women came to her and started begging repeatedly. Umm ul-Hassan who was sitting nearly did not like this and admonished them.

❶ Ibid V-6, PP-315, 322.
❷ Ibid P-289.
❸ Bukhari V-1, P-298
❹ Tirmizi P-530.
❺ Musnad V-6, P-289.
❻ Ibid V-2, P-301.
❼ Ibid P-290.

Sayyidah Umm Salamah رضی اللہ عنہا asked her not to admonish because Allah had not asked us to do so. She asked her maid servant to give them some thing, even a single date to each.[1]

She had very great love for the Holy Prophet ﷺ and due to love, she preserved some of his hair. She used to display the hair on occasions to other people.[2] The Prophet ﷺ loved her dearly. Once she said, "O Apostle of Allah! How is this that we (women) are not mentioned in the Holy Qur'an?" The Holy Prophet ﷺ recited the verse: إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ "Verily the men and women who have embraced Islam and men and women who are faithful...?[3]

Once she was sitting by the side of the Holy Prophet ﷺ when Sayyidina Jibreel علیہ السلام came down and had conversation with the Holy Prophet ﷺ. After he had left, the Holy Prophet ﷺ asked her if she knew who the stranger was? She said, "He was Dihya." She came to know later on that he was actually the Arch-Angel Sayyidina Jibreel علیہ السلام. (Perhaps this took place before the command of the veil was revealed.)[4]

◆◆◆◆◆◆❁◆◆◆◆◆◆

❶ Isti'ab V-2, P-803.
❷ Musnad Ahmad V-2, P-296.
❸ Ibid P-301.
❹ Muslim, V-2, P-241.

7

SAYYIDAH ZAINAB BINT JAHSH رضی اللہ عنہا

Name and Family

Her worthy name was Zainab; her *kunyah* was Ummul Hakam. She belonged to the Asad Bin Khuzaimah family of the *Quraish* tribe. Her pedigree runs as under: Zainab, daughter of Jahsh, son of Rubah, son of Ya'mar, son of Sabrah, son of Murrah, son of Katheer, son of Ghanam, son of Doodan, son of Sa'd, son of Khuzaimah. The name of her mother was Ummaimah who was a daughter of Abdul Muttalib, the grand father of the Holy Prophet ﷺ. On this account, she was, by blood, a cousin of the Holy Prophet ﷺ, being the daughter of his paternal aunt.

Conversion to Islam and Marriage

It is stated in the book Asad ul-Ghabah كانت قديمة الاسلام that she belonged to the group who accepted Islam in the very beginning.[1] The Holy Prophet ﷺ got her married to Zaid Bin Harithah رضی اللہ عنہا, his freed slave and his adopted son. She was married to Sayyidina Zaid رضی اللہ عنہ with good aims. One was to establish the doctrine of equality in Islam. Zaid being once a slave could never think of marrying a lady from the high family of *Quraish*. Secondly the Holy Prophet ﷺ wished تزوجها ليعلمها كتاب

[1] V-5, P-463.

الله وسنة رسوله that Zaid رضی الله عنه may educate her in the knowledge of Qur'an and *Sunnah*.[1]

The couple continued to live peacefully for a period of one year.

After a year the temperamental concord between man and wife changed into discord and Sayyidina Zaid رضی الله عنه complained to the Holy Prophet ﷺ, جاء زيد بن حارثة فقال يا رسول الله ان زينب اشتد على لسانها وانا اريد ان اطلقها that his wife used harsh language with him and he could not continue with her.[2] He wished to divorce her. But the Holy Prophet ﷺ continud to advise him to restrain and be patient. The Holy Qur'an stated:

وَإِذْ تَقُوْلُ لِلَّذِيْٓ اَنْعَمَ اللّٰهُ عَلَيْهِ وَاَنْعَمْتَ عَلَيْهِ اَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللّٰهَ

"And when you said to the man to whom God had shown favours and you had shown favours, to stick to his wedlock and to fear God." (Ahzab: 5)

In spite of efforts, this wedlock could not continue and, at long last, he divorced her. Sayyidah Zainab رضی الله عنها was a cousin of the Holy Prophet ﷺ and had been brought up under his care. She had agreed to the wedlock under advice of the Holy Prophet ﷺ and due to very great respect for him. But, when the wedlock broke, the Holy Prophet ﷺ was reluctant to marry her because Sayyidina Zaid رضی الله عنه was known as his adopted son and a divorced wife of an adopted son was looked upon as shameful under the Arab traditions. Then the following verse was revealed:

وَتُخْفِيْ فِيْ نَفْسِكَ مَااللّٰهُ مُبْدِيْهِ وَتَخْشَى النَّاسَ وَاللّٰهُ اَحَقُّ اَنْ تَخْشٰهُ ○

"And you (The Holy Prophet ﷺ) were concealing in your heart what Allah was going to reveal; and you feared the people whereas it is Allah (Alone) Whom you should fear." (Ahzab: 5)

The Holy Prophet ﷺ sent Sayyidina Zaid رضی الله عنه to go to

[1] Ibid V-5, P-463.
[2] Tirmizi P-531, Fath al-Bari, V-8, P-403.

Sayyidah Zainab رضی الله عنها and propose to her the marriage with the Holy Prophet ﷺ. When he reached her house, she was kneading flour and did not exchange looks with him. He said, "Zainab! I have brought message from the Holy Prophet ﷺ." She replied, "I can give no opinion until I have consulted Allah, my Lord." Then she stood up on the prayer carpet and started praying. Meanwhile the Divine order was revealed in the following words: فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا "When Zaid severed his connection with her, We married her to you." The Holy Prophet ﷺ came to the house of Sayyidah Zainab رضی الله عنها and entered without formal permission.

On the following day, *walimah* feast was arranged on a simple and informal level. Bread and curry were arranged. The mother of Sayyidina Anas رضی الله عنهما who was an aunt of the Holy Prophet ﷺ sent a sweet dish "*Maleedah*". Some 300 persons were invited and food was served to them in groups of ten persons as arranged by the Holy Prophet ﷺ.[1] In the midst of this feast, the verses regarding *hijab* or veil were revealed to the Holy Prophet ﷺ. The people attending the feast kept talking for long and the Holy Prophet ﷺ was very un-easy and he was repeatedly going inside and coming out. Sayyidina Anas رضی الله عنه informed him that people were waiting outside. The Holy Prophet ﷺ came out and the following words of revelation were on his tongue:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّآ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ وَلٰكِنْ اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَلَا مُسْتَاْنِسِيْنَ لِحَدِيْثٍ ؕ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِى النَّبِيَّ فَيَسْتَحْيٖ مِنْكُمْ وَاللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ ؕ وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْئَلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ؕ

"Believers, do not enter the houses of the Prophet for a meal without waiting for the proper time, unless you are given leave. But if you are invited, enter; and when you

[1] Fath al-Bari V-8, P-403.

have eaten, disperse. Do not engage in familiar talk, for this would annoy the Prophet and he would be ashamed to bid you go, but of the truth, Allah is not ashamed. If you ask his wives for any thing, speak to them from behind a curtain. This is more chaste for your hearts and their hearts." (al-Ahzab, 33:53)

The Holy Prophet ﷺ slung a curtain on the entrance inside. This happened in Zul-Qa'dah, 5 A.H.

The wedlock of Sayyidah Zainab رضی اللہ عنہا had certain peculiar features which are not visible elsewhere. They may be mentioned: (i) With her wedlock with the Holy Prophet ﷺ the age-old usage of the Arabs accepting adopted sons as real sons, was demolished, (ii) The features of Islamic equality became visible and manifest when a former slave was married to a highly respectable lady of the most respected tribe of *Quraish*; (iii) The Divine injunctions regarding curtain was revealed; (iv) The wedlock was solemnised after Divine revelation that God Himself married her to the Holy Prophet ﷺ, and (v) The *walimah* feast was generously served to hundreds of guests. On this account, Sayyidah Zainab رضی اللہ عنہا used to be proud of her wedlock.[1] Among the wives of the Holy Prophet ﷺ, she was particular in considering herself as equal in status to Sayyidah Aishah رضی اللہ عنہا. Sayyidah Aishah رضی اللہ عنہا herself said, هی التی کانت تسامینی منهم فی المنزلة عند رسول اللّٰه صلّی اللّٰه علیه وسلم "She vied with me in her position of honour with the Holy Prophet ﷺ."

The Prophet ﷺ, too, gave consideration to her. And this is why when Sayyidah Fatimah رضی اللہ عنہا failed as envoy of some of his wives to him, they chose her to convey their grievance. She spoke boldly and tried to prove that Sayyidah Aishah رضی اللہ عنہا did not deserve the high rank. When she spoke, Sayyidah Aishah رضی اللہ عنہا listened to her quietly, looking intently at the face of the Prophet ﷺ. When Sayyidah Zainab رضی اللہ عنہا finished

[1] Tirmizi P-531, Asad ul-Ghabah V-5, P-464.

speaking, she seized her opportunity and stood up to deliver a strong speech that left Sayyidina Zainab رضی اللہ عنہا unable to retort. The Prophet ﷺ said, "Why not! She is Abu Bakr's daughter!"[1]

Her Death

The Holy Prophet ﷺ had said to his wives, اسرکن لحاقًا بی اطولکن یدًا "Among you the person with the longest hand will join me soonest." It was said in the language of metaphor but the wives of the Holy Prophet ﷺ took it literally and they were seen comparing their hands and arms in length. The Holy Prophet ﷺ had meant the person exceeding generosity and in acts of charity. Due to her exceeding generosity, Sayyidah Zainab رضی اللہ عنہا was correctly described in the metaphor. She was the first among all the wives of the Holy Prophet ﷺ, to have left this world after his sad demise. She died at the age of 53 in the year 20 A.H. Sayyidina Umar رضی اللہ عنہا led her funeral prayers and she was buried in the graveyard of *Jannat ul-Baqi'*. She was 38 years old at the time of her marriage with the Holy Prophet ﷺ. Usamah Ibn Zaid, Muhammad Ibn Abdullah Ibn Jahsh and Abdullah Ibn Abu Ahmad Ibn Jahsh رضی اللہ عنہم lowered her in the grave.[2]

Sayyidah Zainab رضی اللہ عنہا had left only one house as her legacy. It was purchased by Walid Bin Abdul Maalik during his Caliphate for fifty thousand *dirhams* and made it part of the extended Mosque of the Holy Prophet ﷺ.[3]

Features, Character and Excellence

Sayyidah Zainab رضی اللہ عنہا was short statured but beautiful and balanced in appearance.[4] She was careful in narrating Traditions and only eleven sayings of the Holy Prophet ﷺ are reported by her on the authority of Umm Habibah, Zainab Bint

[1] Muslim (Merits of Aishah).
[2] Bukhari V-1, P-191, Muslim V-2, P-341. Asad ul-Ghabah V-5, P-465.
[3] Tabari V-13, P-2449.
[4] Zurqani V-3, P-283.

Abu Salamah, Muhammad Bin Abdullah Bin Jahsh, Kulsoom Bint Talaq and Mazkoor (her slave).

Sayyidah Umm Salamah رضی اللہ عنہا described her كانت زينب صالحة صوامة قوامة "Polite in disposition, and constant in saying her prayers and observing fasts."[1] Sayyidah Aishah رضی اللہ عنہا paid her a still better tribute. She said, لم ار امرأة قط خيرا فى الدين من زينب واتقى الله واصدق حديثا واوصل للرحم واعظم صدقة واشد ابتذالا لنفسها فى العمل الذى تصدق به وتقرب به الى الله ماعدا سورة من حزة كانت فيها تسرع منها الفيئة "I have never seen a woman more religious, more pious, more truthful of speech, more generous and beneficent and more dedicated to God than Zainab. However, she was a little hot-tempered and she soon repented over this short-coming."[2]

The high pious status of Sayyidah Zainab رضی اللہ عنہا was proved when the Holy Prophet ﷺ enquired of her about the moral sanctity of Sayyidah Aishah رضی اللہ عنہا when she was falsely accsued of moral loss. Sayyidah Zainab رضی اللہ عنہا said in clear words ما علمت الاخيرا "I know nothing except good about Aishah."

She was generous by nature and most contented in life. She earned livelihood by dent of hard work and, whatever she earned, she gave away as charity in the way of Allah. Sayyidah Aishah رضی اللہ عنہا stated that, with the sad death of Sayyidah Zainab رضی اللہ عنہا, the poor and destitutes in Madinah were disturbed and became sad.

Once Sayyidina Umar رضی اللہ عنہ sent her some fifty *dirhams* as stipend. She gave it to her maid servant and prayed that she may not live next year to avail the stipend of Umar. She died the same year.[3]

◆◆◆◆◆◆❀◆◆◆◆◆◆

[1] Zurqani. [2] Muslim V-2, P-335.
[3] Ibn Sa'd V-8, P-78.

8

SAYYIDAH JUWAIRIYAH رضی اللہ عنہا

Name and Pedigree

Her name was Juwairiyah. She belonged to the *Mustalaq* family; of Khuza'a tribe. Her pedigree runs as under: Juwairiyah Bint Harith, Bin Ali Dirar, Bin Habib, Bin A'iz, Bin Maalik, Bin Juazaina (*Mustaliq*), Bin Sa'd, Bin Amr, Bin Rabi'ah, Bin Harithah, Bin Amr Muziqia. Her father Harith Bin Ali Dirar was the chief of *Banu Mustaliq*.[1]

Her first wedlock was solemnised with Musafi' Bin Safwan (*Zi-Shafar*) who belonged to the same tribe.

Battle of *Muraisi'* and Her Second Marriage

Both father and the first husband of Sayyidah Juwairiyah رضی اللہ عنہا were enemies of Islam. Harith, her father, had prepared to attack Madinah at the instigation of *Quraish*. The Holy Prophet ﷺ got the news confirmed through Buraidah Bin Haseeb Aslami رضی اللہ عنہ. The Companions were asked to prepare and on 2nd of Sha'ban, 5 A.H. Muslim force left Madinah for *Muraisi'*, a distance of nine stops. Harith came to know of it and he fled away along with his horses. However, the populace of *Muraisi'* defended and fought with arrows with steadfastness. Due to a concerted attack of the Muslims, they

[1] Tabaqat V-2, P-45.

lost the ground and fled away. Eleven of their soldiers were killed and about 600 were arrested. The booty included 2000 camels and 500 goats.

Among persons arrested on the battle-field was Juwairiyah. She came to the share of Thabit Bin Qais. She requested him to set her free on payment of the ransom money. Thabit asked for gold weighing 9 *Uqia* (the Arab weight). She did not have the ransom money and went the Holy Prophet ﷺ in search of a loan. As narrated by Sayyidah Aishah رضی اللہ عنہا, the Holy Prophet ﷺ agreed to pay her ransom and to marry her.

A second version of the incident is that her father Harith came to the Holy Prophet ﷺ and said, "I am the chief of my tribe and it it beneath my dignity that my daughter may become slave woman. Kindly set her free." The Holy Prophet ﷺ replied, "It would be better if the matter is left for Juwairiyah to decide." Harith went to his daughter and told her that the Holy Prophet ﷺ had left the matter for her decision. Do not put me to shame." She said, "I like to stay in the service of the Apostle of Allah." Then the Holy Prophet ﷺ married her. Ibn Sa'd stated in his 'Tabaqat' that Harith paid her ransom money and, therefore, the Holy Prophet ﷺ married her as a free lady.

After her marriage with the Holy Prophet ﷺ, all the war captives were at once released. The Muslim army said, "A family with whom the Holy Prophet ﷺ had committed marriage cannot be held captives." Sayyidah Aishah رضی اللہ عنہا praised Sayyidah Juwairiyah رضی اللہ عنہا, saying that she was a blessed woman and her good luck achieved the freedom of hundreds of families belonging to *Banu Mustaliq*.[1]

Her original name was Barrah. The Holy Prophet ﷺ changed it to Juwairiyah.[2] She passed away in the month of Rabi ul-Awwal, year 50 A.H. Her age at the time of death was 65. Marwan led her funeral prayer and she was buried in the graveyard of *Jannat ul-Baqi'*.

[1] Asad ul-Ghabah V-5, P-420. [2] Muslim V-2, P-231.

Her Features, Excellence and Character

She was beautiful and had a well balanced body. Sayyidah Aishah رضی اللہ عنہا described her as a woman sweet and calm and whosoever saw her, was attracted.

She narrated quite a few Traditions. Those who heard Traditions, on her authority included Ibn Abbas, Jabir, Ibn Umar, Ubaid Bin As-Sabtaq, Tufail, Abu Ayyub, Maraghi, Kulthum, Ibn Mustaliq, Abdullah Bin Shaddad Bin Al-Haad Karib رضی اللہ عنہم اجمعین.

She lived a life of strict austerity. One morning she was praying in the mosque. The Holy Prophet ﷺ passed by her and saw her praying. When he passed again near mid-day, she was still praying.[1]

On a Friday the Holy Prophet ﷺ visited her and she was fasting. On being asked, "Were you fasting yesterday?" She replied, "No!" The Holy Prophet ﷺ asked her to break the fast.[2]

The Holy Prophet ﷺ loved her greatly and used to visit her. Once he asked, "Have you any eatables?" She replied, "My maid had given some meat from charity which is available." The Holy Prophet ﷺ called for the meat and said, "It now needs the person for whom it was sent."[3]

◆◆◆◆◆◆❀◆◆◆◆◆◆

[1] Tirmizi P-590. [2] Bukhari V-1, P-267.
[3] Muslim V-1, P-400.

9

SAYYIDAH
UMM HABIBAH رضی اللہ عنہا

Name and Pedigree

Her name was Ramlah. Umm Habibah was her *kunyah*. Her pedigree ran as under: Ramlah, daughter of Abu Safiyyah, Bin Sakhr, Bin Harb, Bin Umayyah, Bin Abd Shams. The name of her mother was Safiyyah Bint Abul Aas who was a real paternal aunt of the Holy Prophet ﷺ. Sayyidah Umm Habibah رضی اللہ عنہا was born 17 year before Holy Prophet ﷺ was granted Prophethood.[1]

Marriage and Islam

She was married to Ubaidullah Bin Jahsh who was a friend of Harb Bin Umayyah.[2] She accepted Islam along with her husband. Both migrated to Habshah (Ethiopia). On reaching Habshah, Ubaidullah became a Christian. He also invited Umm Habibah رضی اللہ عنہا to accept Christianity but she refused to leave Islam. Ubaidullah took to wine and eventually died in Ethiopia.[3]

Her Marriage, with the Holy Prophet ﷺ

After the *'Iddat* (waiting period), the Holy Prophet ﷺ sent

---

[1] Asabah, V-8, P-84. [2] Ibid. [3] Zurqani V-3, P-276.

9

SAYYIDAH
UMM HABIBAH رضی اللہ عنہا

Name and Pedigree

Her name was Ramlah. Umm Habibah was her *kunyah*. Her pedigree ran as under: Ramlah, daughter of Abu Safiyyah, Bin Sakhr, Bin Harb, Bin Umayyah, Bin Abd Shams. The name of her mother was Safiyyah Bint Abul Aas who was a real paternal aunt of the Holy Prophet ﷺ. Sayyidah Umm Habibah رضی اللہ عنہا was born 17 year before Holy Prophet ﷺ was granted Prophethood.[1]

Marriage and Islam

She was married to Ubaidullah Bin Jahsh who was a friend of Harb Bin Umayyah.[2] She accepted Islam along with her husband. Both migrated to Habshah (Ethiopia). On reaching Habshah, Ubaidullah became a Christian. He also invited Umm Habibah رضی اللہ عنہا to accept Christianity but she refused to leave Islam. Ubaidullah took to wine and eventually died in Ethiopia.[3]

Her Marriage, with the Holy Prophet ﷺ

After the *'Iddat* (waiting period), the Holy Prophet ﷺ sent

---

[1] Asabah, V-8, P-84. [2] Ibid. [3] Zurqani V-3, P-276.

Amr Bin Umayyah Damri to the Negus (Ruler of Ethiopia) for arranging the marriage. He sent her maid slave Abraha with the Holy Prophet's ﷺ message to Umm Habibah رضی اللہ عنہا. She made Khalid Bin Saeed Umawi as her attorney, and, due to this happy message, she gave the maid servant two silver bracelets and rings. In the evening, the Negus gathered together the Muslims present in Ethiopia along with Jafar Bin Abu Talib رضی اللہ عنہ and read out the formal sermon of marriage. He also paid 400 gold coins as dower money on behalf of the Holy Prophet ﷺ. After formal wedlock, Sayyidah Umm Habibah رضی اللہ عنہا was seated in a vessel and anchored at the Madinah port. The Holy Prophet ﷺ was then in *Khayber*. This happened in 6 A.H., or 7 A.H.[1] The age of Sayyidah Umm Habibah رضی اللہ عنہا at that time was 36 or 37 years.

It is stated in Sahih Muslim that people did not like to look at the face of Abu Sufyan or to sit with him. On this account (which signified unpopularity). Abu Sufyan made three requests to the Holy Prophet ﷺ, one of which was that he may marry Umm Habibah (daughter of Abu Sufyan).[2] But the story appears to be doubtful because it means that she had not married the Prophet ﷺ till Abu Sufyan had become a Muslim. This is a mistake of the narrator. There are reports contrary to this on Ibn Sa'd, Ibn Hazm, Ibn Jawzi, Ibn Atheer, Bayhaqi and Abdul Azeem Munziri.

Her Death

Sayyidah Umm Habibah رضی اللہ عنہا died in the year 44 A.H. During the Caliphate of her brother, Amir Mu'awiyah. She was buried in Madinah. She was 73 years of age at her death. Her grave is situated in a house of Sayyidina Ali رضی اللہ عنہ.[3] At the time of her death she called Sayyidah Aishah رضی اللہ عنہا and Sayyidah Umm Salamah رضی اللہ عنہا near her and said, "Whatever unpleasantness happens to take place among co-wives, also

[1] Musnad V-6, P-427. [2] Muslim V-2, P-361. [3] Isti'ab V-2, P-750.

took place among us. I request you to forgive me any such unpleasantness. Sayyidah Aishah رضی اللہ عنہا said that she forgave her, and prayed for her salvation. On this she said, "You have pleased me (by ready forgiveness). May Allah please you!"[1]

Her Progeny

She had two children from her first husband, Abdullah, a son, and Habibah, a daughter. Habibah got her nourishment under the care of the Holy Prophet ﷺ and was betrothed to Dawood Bin Urwah Bin Mas'ood who was the chief of the *Thaqeef* tribe.

Features, Excellence and Character

She was beautiful extra-ordinarily. Her father, Abu Sufyan himself said, عندی احسن العرب واجمله ام حبیبة "In my estimate the most handsome of Arabs (women) and the most beautiful (among them) is Umm Habibah."[2] As many as 65 *Ahadith* are attributed to her. The number of authorities quoted by her is by no means small. The names include Habibah (her daughter) Mu'awiyah and Utbah (two sons of Abu Sufyan), Abdullah Bin Utbah, Abu Sufyan Bin Saeed Thaqafi (son of her sister), Saalim Bin Sawar (freed slave), Abul Jarrah, Safiyyah Bint Shaibah, Zainab Bint Abu Salamah, Urwah Bin Zubair, Abu Saleh As-Saman, Shahr Bin Haushab.

Some extra ordinary brilliant features are visible in her character. Before the fall of Makkah, Abu Sufyan, her father (who had not yet accepted Islam) went to see his daughter in her house. He wanted to sit down on the bedding of the Holy Prophet ﷺ which she folded up and did not allow her father (an unbeliever yet) to sit on the auspicious bedding of the Apostle of Allah. Abu Sufyan was infuriated. She said, "You are a polytheist and hence unclean. This is a pure, clean bed of

[1] Ibn Sa'd V-8, PP-8, 10. [2] Asabah V-8, P-60.

the Holy Prophet ﷺ." Abu Sufyan retorted, "You have been spoilt a lot in my absence."[1]

She was meticulous in acting upon the Traditions of the Holy Prophet ﷺ. Her nephew, Abu Sufyan Bin Saeed took "*Sattoo*" (floor made of wheat or barley) and only washed his mouth (to prepare for prayers). She told him to perform ablution (*wudhu*) afresh because he had taken something prepared with the help of fire. However this order was subsequently abrogated. When Abu Sufyan (her father) died, she rubbed perfume on her cheeks, saying that grief was not permissible beyond three days except for the deceased husband while waiting period (for wife) continues for four months and ten days.

She had heard from the Holy Prophet ﷺ that whoever among believers offered twelve *raka'ats* of supererogatory prayers, that person shall have a palace in the Paradise. She said, "I persisted in offering these twelve *raka'at* daily." The effect of her precedence was that her pupils and brother Utbah, the pupils of Utbah, Amr Bin Uwais and pupil of Amr, Nu'man Bin Saalim·····all of them never missed the afore-mentioned twelve *raka'at*.[2]

She was gentle and virtuous by nature. Once she said to the Holy Prophet ﷺ, "you may like to marry my sister." He said, "Do you like it?" She replied, "I wish that my sister may also earn the blessings of your company as I am not your only wife."[3]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Asabah, V-8, P-85.
[2] Musnad, V-6, P-327.
[3] Bukhari V-2, P-764.

10

SAYYIDAH MAIMUNAH رضی اللہ عنہا

Name and Pedigree

Her worthy name was Maimunah. She belonged to the tribe of *Quraish*. Her pedigree runs as under: Maimunah, Bint Harith, Bin Hazn, Bin Bajier, Bin Hazm, Bin Rubah, Bin Abdullah, Bin Hilal, Bin Aamir, Bin Sa'sa'a, Bin Mu'awiyah, Bin Ikramah, Bin Khasifah, Bin Qais, Bin Eilaan, Bin Muzir. Her mother was from the tribe of *Humair*. Her pedigree runs as under: Hind Bin Auf, son of Zahir, Bin Harith, Bin Hammatah, Bin Jarsh.

Wedlock

Her first wedlock was with Mas'ood Bin Amr Bin Umair Thaqafi.[1] But the marriage was dissolved for one reason or another. She was subsequently married to Abu Rehm Bin Abdul Uzza. Abu Rehm died in 7 A.H. She was married to the Holy Prophet ﷺ in the month of Zi-Qa'd in 7 A.H., at *Sarf* when the Holy Prophet ﷺ had broken his journey from Makkah to Madinah and he was still in *ihram*[2] after performance of Umrah. *Sarf* is at a distance of 10 miles from Makkah on the road to Madinah.[3] This was the last wedlock of the Holy Prophet ﷺ.[4]

[1] Zurqani V-3, P-288.
[2] Bukhari V-2, P-611.
[3] Nasa'i P-513.
[4] Tabari V-13, P-2454.

Her Death

It was a co-incidence that she died at *Sarf* in the year 51 A.H.[1] Sayyidina bn Abbas رضی اللہ عنہ led the funeral prayer. When the pier was carried on shoulders, Sayyidina Ibn Abbas رضی اللہ عنہ exhorted that her body may be carried gently and respectfully as she was a wife of the Holy Prophet ﷺ.[2]

Her Excellence and Character

As many as 46 *Ahadith* are reported on her authority. From her quotations, her deep insight in Islamic jurisprudence also becomes visible. Once Sayyidina Ibn Abbas رضی اللہ عنہ was seem with dishavelled hair. She said to him, "My son! Why is your hair wild?" He said, "Umm Ammar used to comb my head but she is amidst her monthly course." She advised, "Well there should be no bar in her combing your hair (when we were in such condition), the Holy Prophet ﷺ used to place his head (for combing) on my lap and recited the Holy Qur'an. The monthly course did not forbid such services. We even used to go to the mosque to put a carpet in it. My son! This (monthly course) is not in one's hand."[3]

The persons who transmitted *Ahadith* on her include Sayyidina Ibn Abbas رضی اللہ عنہ, Abdullah Bin Shaddad Bin Al-Haad, Abdur Rehman Bin As-Sa'ib, Yazid Mazbah (her maid servant), Attar (a slave of Sayyidina Ibn Abbas), Suleman Bin Yasar (a slave), Ibrahim Bin Abdullah Bin Ma'bad Bin Abbas, Kuraib (a slave of Sayyidina Ibn Abbas), Ubaidah Bin Sabiq, Ubaidullah Bin Abdullah Bin Utbah and Aaliyah Bin Sabi'.

Sayyidah Aishah رضی اللہ عنہا praised her character. She said, "Maimunah feared God very much and treated her kith and kin very well." She was always careful regarding injunctions of the Holy Prophet ﷺ. Once her maid *Badiah* went to the house of Ibn Abbas رضی اللہ عنہ and saw the beds of man and wife far apart

[1] Bukhari. [2] Ibid. [3] Musnad V-16, P-331.

from each other. On enquiry she was informed that the distance was due to the monthly course of the wife. She corrected their attitude by pointing out that under such condition, the Holy Prophet ﷺ never had his bed separated.[1]

Once a woman vowed in her illness that, if cured; she would offer thanks-giving prayers in the Mosque of *Baitul Maqdis*. She was preparing to leave for Jerusalem when Sayyidah Maimunah رضی اللہ عنہا corrected her and advised her to offer her prayer in the Mosque of the Holy Prophet ﷺ where the reward was one thousand times higher than other mosques.[2]

She was fond of setting slaves at liberty. She emancipated one maid servant for which she was praised by the Holy Prophet ﷺ.[3] Sayyidah Maimunah رضی اللہ عنہا used to borrow off and on. Once she took a big amount of money on loan. Someone said, "How will you pay it back?" She replied, "The Holy Prophet ﷺ stated that whoever has the intention to pay back, Allah the Almighty shall Himself settle his loan."[4]

[1] Musnad V-2, P-332. [2] Ibid P-333.
[3] Ibid P-332. [4] Ibid.

Her Death

It was a co-incidence that she died at *Sarf* in the year 51 A.H.[1] Sayyidina bn Abbas رضی اللہ عنہ led the funeral prayer. When the pier was carried on shoulders, Sayyidina Ibn Abbas رضی اللہ عنہ exhorted that her body may be carried gently and respectfully as she was a wife of the Holy Prophet ﷺ.[2]

Her Excellence and Character

As many as 46 *Ahadith* are reported on her authority. From her quotations, her deep insight in Islamic jurisprudence also becomes visible. Once Sayyidina Ibn Abbas رضی اللہ عنہ was seem with dishavelled hair. She said to him, "My son! Why is your hair wild?" He said, "Umm Ammar used to comb my head but she is amidst her monthly course." She advised, "Well there should be no bar in her combing your hair (when we were in such condition), the Holy Prophet ﷺ used to place his head (for combing) on my lap and recited the Holy Qur'an. The monthly course did not forbid such services. We even used to go to the mosque to put a carpet in it. My son! This (monthly course) is not in one's hand."[3]

The persons who transmitted *Ahadith* on her include Sayyidina Ibn Abbas رضی اللہ عنہ, Abdullah Bin Shaddad Bin Al-Haad, Abdur Rehman Bin As-Sa'ib, Yazid Mazbah (her maid servant), Attar (a slave of Sayyidina Ibn Abbas), Suleman Bin Yasar (a slave), Ibrahim Bin Abdullah Bin Ma'bad Bin Abbas, Kuraib (a slave of Sayyidina Ibn Abbas), Ubaidah Bin Sabiq, Ubaidullah Bin Abdullah Bin Utbah and Aaliyah Bin Sabi'.

Sayyidah Aishah رضی اللہ عنہا praised her character. She said, "Maimunah feared God very much and treated her kith and kin very well." She was always careful regarding injunctions of the Holy Prophet ﷺ. Once her maid *Badiah* went to the house of Ibn Abbas رضی اللہ عنہ and saw the beds of man and wife far apart

[1] Bukhari. [2] Ibid. [3] Musnad V-16, P-331.

from each other. On enquiry she was informed that the distance was due to the monthly course of the wife. She corrected their attitude by pointing out that under such condition, the Holy Prophet ﷺ never had his bed separated.[1]

Once a woman vowed in her illness that, if cured; she would offer thanks-giving prayers in the Mosque of *Baitul Maqdis*. She was preparing to leave for Jerusalem when Sayyidah Maimunah رضی اللہ عنہا corrected her and advised her to offer her prayer in the Mosque of the Holy Prophet ﷺ where the reward was one thousand times higher than other mosques.[2]

She was fond of setting slaves at liberty. She emancipated one maid servant for which she was praised by the Holy Prophet ﷺ.[3] Sayyidah Maimunah رضی اللہ عنہا used to borrow off and on. Once she took a big amount of money on loan. Someone said, "How will you pay it back?" She replied, "The Holy Prophet ﷺ stated that whoever has the intention to pay back, Allah the Almighty shall Himself settle his loan."[4]



[1] Musnad V-2, P-332. [2] Ibid P-333.
[3] Ibid P-332. [4] Ibid.

11

SAYYIDAH
SAFIYYAH رضى الله عنها

Name and Pedigree

Her real name was Zainab. In the battle of *Khayber*, she fell to the lot of the Holy Prophet ﷺ. In Arabia there was a convention that whatever, out of the booty, fell to the lot of the commander or the chief, that was called "Safiyyah". She was, on this account, called "Saffiya". This is a narration of Imam Zurqani.

She belonged to the chief families both on the father and the mother side. The name of her father was Huyayy Bin Akhtab who was the chief of the Jewish tribe of Banu Nazeer, and was considered to be a descendent of Prophet Haroon عليه السّلام. Her mother, Darrad by name, was the daughtèr of Samwal, chief of the Jewish tribe of *Quraizah*. Both those tribes were the distinguished families of Banu *Israel* and they had been settled in the northern part of Arabia for a long time.

Her Marriage

Her first marriage was solemnised with Islam, son of Mashkam Al-Qurazi who divorced her. Then she was re-married to Kinanah Bin Abu Haqiq who was a nephew of Abu Rafe, a trader of Hijaz and the chief of *Khayber*. Kinanah was killed in the battle of *Khayber*. The father and brother of

Sayyidah Safiyyah رضی اللہ عنہا had also been killed in the battle. She was arrested alongwith other war-prisoners. When all the captives were gathered together, Dihya Kalbi رضی اللہ عنہ requested the Holy Prophet ﷺ for a maid servant. He was allowed to choose. He selected Sayyidah Safiyyah رضی اللہ عنہا. However another Companion advised the Holy Prophet ﷺ not to give the chief of *Khayber's* daughter to Dihya Kalbi رضی اللہ عنہ because she was only fit and suitable for the Holy Prophet ﷺ himself. His advice was accepted and Dihya Kalbi رضی اللہ عنہ was given another maid servant. Sayyidah Safiyyah رضی اللہ عنہا was set at liberty and the Holy Prophet ﷺ took her in his wedlock.[1] They had left *Khayber* and at a place, called *"Sahbaa"*, the marriage was solemnised.[2] *Walimah* feast was arranged with whatever was available. On departure from *Sahbaa,* the Holy Prophet ﷺ mounted her on his own camel and covered her with his own large cloth sheet. That was indication her entry into the family of the Holy Prophet ﷺ.

Some Noteworthy Affairs

An important event in her life was the journey performed with the Holy Prophet ﷺ for the *Hajj*—pilgrimage. She had helped Sayyidina Uthman رضی اللہ عنہ greatly during his siege of 5 A.H. Sayyidina Uthman رضی اللہ عنہ was cut off from the outside world and no necessity of life was allowed to reach her. Sayyidah Safiyyah رضی اللہ عنہا rode a mule and herself left for the besieged house of Sayyidina Uthman رضی اللہ عنہ. Her slave accompanied her. *Ushtar* (an opponent of Sayyidina Uthman) saw and started beating the mule. Sayyidah Safiyyah رضی اللہ عنہا said, "I do not like to be humiliated. You leave the mule alone and I shall return home." She came back home and entrusted the duty to Imam Hasan رضی اللہ عنہ to help Sayyidina Uthman رضی اللہ عنہ, and carry to him food and water which he did.

❶ Bukhari, Muslim. Tabaqat V-8, P-861.
❷ Asabah V-8, P-126.

Her Death

She expired in the month of Ramadhan, 50 A.H., and was buried in the graveyard of *Baqi'*. She was 60 years of age. She left a legacy of one lac, and made a will for one third to be given to her nephew who was a Jew.[1]

Features, Excellence and Character

She was short of stature, but beautiful.[2] A few Traditions were narrated by her and were transmitted by Zain ul-Aabideen, Is-haq Bin Abdullah Bin Harith, Muslim Bin Safwan, Kinanah and Yazid Bin Mu'tab.

Like other wives of the Holy Prophet ﷺ, she was looked upon as a centre of light and learning. When Sayyidah Suhairah Bint Jayfar returned to Madinah after performance of *Hajj*, she found Sayyidah Safiyyah رضی اللہ عنہا surrounded by women from Kufah to ask questions on religious matter. She too put questions through the Kufi women. One of the questions related to the use of "*Nabeez*". Sayyidah Safiyyah رضی اللہ عنہا stated that most people from Kufa put this question.[3]

Her character was very high. She was a component of many virtues. *Asad ul-Ghabah* has described her as a wise woman.[4] Imam Zurqani described her as intelligent, forbearing and scholarly. Patience and forbearance were her permanent features.[5] At *Khayber*, when she along with her sister, were coming as captives, her sister cried and shrieked to see the dead bodies of fourteen Jews. Sayyidah Safiyyah رضی اللہ عنہا passed by the dead body of her husband but she displayed exemplary patience and forbearance.

It was complained that she (of Jewish parentage) was still holding the *Sabbath* (Saturday) as sacred and did favour the Jewish people. She denied to hold Sabbath as sacred and stated

❶ Zurqani V-3, P-296.
❷ Muslim V-1, P-5484.
❸ Musnad V-6, P-377.
❹ Asad ul-Ghabah V-5, P-490.
❺ Zurqani V-1, P-216.

that God had given them a better day for worship—Friday. Regarding her good treatment of Jews, she said they were my relatives. Then she asked her maid servant if she had complained about her. She said, "The Evil one had induced me to talk against you." Sayyidah Safiyyah رضی اللہ عنہا kept quiet and set the maid slave at liberty.[1]

Sayyidah Safiyyah رضی اللہ عنہا loved the Holy Prophet ﷺ very deeply. When he fell ill, she said, "I pray that your affliction should befall me." Other wives started looking at her. But the Holy Prophet ﷺ said, "She is only saying the truth."[2] The Holy Prophet ﷺ also loved her greatly. Once, on the eve of a journey, her camel fell ill. The Holy Prophet ﷺ asked Sayyidah Zainab رضی اللہ عنہا (who had more camels) to lend one of to her. Sayyidah Zainab رضی اللہ عنہا declined and called Sayyidah Safiyyah رضی اللہ عنہا a Jewess. This offended the Holy Prophet ﷺ and he did not visit Sayyidah Zainab for two months.[3] On another occasion, Sayyidah Aishah رضی اللہ عنہا gave remarks on the short stature of Sayyidah Safiyyah رضی اللہ عنہا and the Holy Prophet ﷺ disliked it, saying, "You have said something which, if sunk in the sea-water, would make it muddy."[4]

Once the Holy Prophet ﷺ visited Sayyidah Safiyyah رضی اللہ عنہا and found her weeping. He asked the reason of grief and was told that, "Aishah and Hafsah رضی اللہ عنہن say we are superior to all other wives because we have the dual relationship of being cousins of the Holy Prophet ﷺ." The Holy Prophet ﷺ advised her, "Why did you not say that I am the daughter of Prophet Haroon علیہ السلام whereas Prophet Musa علیہ السلام was my uncle and Prophet Muhammad ﷺ is my husband. So how can you be more excellent than me."[5]

In the *Hajj* journey the camel of Sayyidah Safiyyah رضی اللہ عنہا sat down on the way and she lagged behind the caravan. The

[1] Asabah V-8, P-127. Zurqani V-9, P-296.
[2] Zurqani V-3, P-216.
[3] Asabah V-8, P-126.
[4] Abu Dawood V-2, P-193.
[5] Tirmizi P-638.

Holy Prophet ﷺ passed that way and found her weeping profusely. He kept wiping her tears with his hands and his cloth sheet and she was weeping continuously.[1]

Sayyidah Safiyyah رضی اللہ عنہا was very liberal at heart and fully contented. When she reached Madinah and became the mother of the Faithful, she distributed gold ducts among the other wives of the Holy Prophet ﷺ and Sayyidah Fatimah رضی اللہ عنہا.[2]

She was good expert at cooking meals and used to send dishes to the Holy Prophet ﷺ in the apartments of other wives. *Bukhari* and *Nasa'i*, mention how she had sent a bowl full of meals to the Holy Prophet ﷺ when he was in the apartment of Sayyidah Aishah رضی اللہ عنہا.

◆◆◆◆◆◆ ❀ ◆◆◆◆◆◆

[1] Zurqani, V-3, P-296.
[2] Ibid V-3, P-296.

DAUGHTERS
OF
THE HOLY PROPHET ﷺ

12

SAYYIDAH ZAINAB رضی اللہ عنہا

Name and Pedigree

Sayyidah Zainab رضی اللہ عنہا was the eldest daughter of the Holy Prophet ﷺ. She was born when the Holy Prophet ﷺ was 30 years old, and Prophethood was conferred on him ten years later.

Marriage

She was married to Abul Aas Bin Rabi'. Laqeet who was her cousin from the mother's side. When migration to Madinah took place in the 13th year of Prophethood, Sayyidah Zainab رضی اللہ عنہا was in Makkah with her in-laws. In the battle of *Badr*, Abul Aas sided with the pagans. He was arrested by Abdullah Bin Jubair *Ansari*. He was released on the condition that, on reaching Makkah, he would send Sayyidah Zainab رضی اللہ عنہا to Madinah.[o]

Abul Aas sent her to Madinah with his younger brother Kinanah who took weapons with him because of unbelievers. At *Zi-Tuwa* on the way to Madinah, some of the *Quraish* chased them. One of them, Hanbar Bin Aswad attacked Sayyidah Zainab رضی اللہ عنہا with his lance and she fell down from the camel and her abortion took place. Kinanah took out arrows from his case and warned the assailants: "Whoever gets near he

---

o Tabaqat V-8, P-20.

will face my arrows." Abu Sufyan who had accompanied the *Quraish* said, "Withhold your arrows. We want to talk to you." He withheld. Abu Sufyan said, "You very well know the troubles we have received at the hands of Muhammad ﷺ. Now you are taking away his daughter from us openly which people will look upon as our weakness. We do not want to block the way of Zainab, but you should wait till the tumult subsides. Kinanah accepted this advice and came back to Madinah. After a few days he left with her silently at night. The Holy Prophet ﷺ had, in advance, sent Zaid Bin Harithah رضی اللہ عنہ. At a place called *Batan*, he met Kinanah and Sayyidah Zainab رضی اللہ عنہا was entrusted to his care.❶

In the month of Jamadi ul-Awwal, 6 A.H., Sayyidina Zaid Bin Harithah رضی اللہ عنہ was sent with 170 cavalry to confront a caravan on way from Makkah to Syria. At a place called *Eis*, the cavalry entrapped the caravan and some of them were arrested including Abu Aas. He was however, released on the recommendation of Sayyidah Zainab رضی اللہ عنہا with his property. Abul Aas went back to Makkah and embraced Islam. He returned to Madinah and remarried to Sayyidah Zainab رضی اللہ عنہا because his unbelief had made the wedlock null and void.

Abul Aas treated her very gently and the Holy Prophet ﷺ praised his attitude.❷

Her Death

Sayyidah Zainab رضی اللہ عنہا died in year 8 A.H. Sayyidah Umm Aiman, Sayyidah Saudah, Sayyidah Umm Salamah and Umm Atiyyah رضی اللہ عنہن gave her the funeral bath on the lines indicated by the Holy Prophet ﷺ. The Holy Prophet ﷺ led her funeral prayers and burried her in the lateral ditch. Signs of grief and sorrow were visible on his face.❸

❶ Zuirqani, V-3, P-223. ❷ Tabaqat, V-8, P-21.
❸ Tabaqat V-8, P-24. Bukhari V-1, P-168. Muslim V-1, P-346, Asad ul-Ghabah V-5, P-468.

Her Progeny

She left two children, her son Ali and her daughter Umamah. Ibn Asakir writes that Ali lived and grew up to full manhood. He was martyred in the battle of *Yarmook*. At the conquest of Makkah, he (Ali) sat behind the Holy Prophet ﷺ on the mount Umamah lived for long, and we shall read about her later on.

Her Character

Sayyidah Zainab رضی اللہ عنہا deeply loved her father and her husband. Sayyidina Anas رضی اللہ عنہ saw her with a silken head covering with yellow stripes.❶

❶ Tabaqat V-8, P-22.

13

SAYYIDAH RUQAYYAH رضی اللہ عنہا

Name and Pedigree

It is well known that she was the second daughter of the Holy Prophet ﷺ. Sayyidah Ruqayyah رضی اللہ عنہا was born in the year 33 before Prophethood.

Marriage

She was married to Utbah, a son of Abu Lahb. The third daughter of the Holy Prophet ﷺ Umm Kulthum رضی اللہ عنہا, was married to Utaibah, second son of Abu Lahb. Both the wedlocks took place before Prophethood.

Advent of Islam

When the honour of Prophethood was conferred on the Holy Prophet ﷺ Abu Lahb called both his sons and told them bluntly that they must get separated from the daughters of the Holy Prophet ﷺ or he would boycott them. Both obeyed their father. The Holy Prophet ﷺ married Sayyidah Ruqayyah رضی اللہ عنہا with Sayyidina Uthman رضی اللہ عنہ.

Some Life Events

In the fifth year of Prophethood, Sayyidina Uthman رضی اللہ عنہ migrated to Ethiopia (Habshah). Sayyidah Ruqayyah رضی اللہ عنہا accompanied him. When they returned, Makkan had become more inhospitable, so they migrated again. The Holy Prophet ﷺ knew nothing about them. A woman told him that she had seen both of them. He prayed for both and said, "After Prophet

Ibrahim and Lut عليهم السلام, Uthman is the first person who has migrated alongwith his wife."[1]

After their second migration to Habshah, they stayed for a substantial period till they got the news that the Holy Prophet ﷺ had decided to migrate to Madinah. They came back to Makkah with some other people and with the Prophet's permission migrated to Madinah where they stayed at the home of Aws Ibn Thabit, a brother of famous poet, Hassan Bin Thabit.

Her Death

In the year 2 A.H., when the battle of *Badr* was fought, Sayyidah Ruqayyah رضى الله عنها fell ill with some skin disease.[2] Sayyidina Uthman رضى الله عنه was left at home for her treatment. The day when Zaid Bin Harithah brought the good news of victory at *Badr*, she had died. The Holy Prophet ﷺ could not particpate in her funeral and burial. The Holy Prophet ﷺ and Sayyidah Fatimah رضى الله عنها sat near her grave. She was weeping profusely and the Holy Prophet ﷺ kept wiping her tears with a handkerchief.

Her Progeny

During her stay in Habshah, a son was born to her and was named Abdullah. Sayyidina Uthman رضى الله عنه got the *kunyah* Abu Abdullah on account of that son. He lived for six years but died in Jamadi ul-Awwal, 4 A.H. A cock had pecked at his face and he died of the wound. Besides Abdullah, Sayyidah Ruqayyah رضى الله عنها had no other child.

As put by Imam Zurqani, Sayyidah Ruqayyah رضى الله عنها was quite handsome with balanced body.[3]

كانت بارعة الجمال.

"She was very beautiful."

[1] Asad ul-Ghabah, V-5, P-457. [2] Bukhari V-1, P-442.
[3] Isti'ab V-1, P-47, Tabaqat V-8, P-24, Asad ul-Ghabah V-5, PP-456, 457, Zurqani V-8, P-262.

14

SAYYIDAH UMM KULTHUM رضى الله عنها

Name and Pedigree

The third daughter of the Holy Prophet ﷺ is known by her *kunyah* Umm Kulthum.

Her Marriage

When Sayyidah Ruqayyah رضى الله عنها died in 3 A.H., Sayyidina Uthman رضى الله عنه married Sayyidah Umm Kulthum رضى الله عنها. When Sayyidah Hafsah رضى الله عنها was widowed, Sayyidina Umar رضى الله عنه offered to marry her to Uthman رضى الله عنه but he hesitated. According to other reports, the Prophet ﷺ said to Umar رضى الله عنه, "I will tell you of a better man than him for her and will find for Uthman a man better than you. Marry your daughter to me and I will give my daughter to Uthman in marriage."

After her marriage, Sayyidah Umm Kulthum رضى الله عنها lived for six years.

Her Death

She died in the year 9 A.H. Her death caused great grief to the Holy Prophet ﷺ who wept near her grave and led her funeral prayers. Sayyidina Abu Talhah, Sayyidina Ali, Fadl Bin Abbas and Sayyidina Uthman رضى الله عنهم laid her to rest in the grave.[1] She had no child.

[1] Tabaqat V-8, PP-25, 26, Bukhari V-1, P-171.

15

SAYYIDAH FATIMAH ZAHRA رضی اللہ عنہا

Name

Fatimah by name, her *kunyah* was Zahra. She was the youngest daughter of the Holy Prophet ﷺ. She was born in the 1st year of Prophethood. *Ibn Jawzi* wrote that she was born one year before the Holy Prophet ﷺ declared his Prophethood. There are other reports, but there is not much difference in them.

Her Marriage

She was married to Sayyidina Ali رضی اللہ عنہ when she was 18 years of age. Another version is that her marriage took place when she was only 15 years old.

According to Ibn Sa'd, first Sayyidina Abu Bakr رضی اللہ عنہ proposed but the Prophet ﷺ said, "Whatever Allah commands." Then Sayyidina Umar رضی اللہ عنہ proposed and got much the same reply. But, this report is not correct because though Ibn Hajar has cited most reports of Ibn Sa'd about Sayyidah Fatimah رضی اللہ عنہا in *Asabah* but has overlooked this one.

The marriage was agreed on the request of Sayyidina Ali رضی اللہ عنہ. He was asked, "Do you have any dower money?" He replied in the negative. The Holy Prophet ﷺ asked him again, "Where is the chain armour you had obtained in the Battle of

Badr?" The reply was: "That is available." Sayyidina Umar رضی الله عنه sold it to Sayyidina Uthman رضی الله عنه for 480 *dirhams* which were placed before the Holy Prophet ﷺ. Sayyidina Bilal رضی الله عنه was asked to fetch perfumes from the market.

Besides the armour, Sayyidina Ali رضی الله عنه had one sheep skin and an old *Yemeni's* cloth-sheet. He gave all those to Sayyidah Fatimah Zahra رضی الله عنها. Since Sayyidina Ali رضی الله عنه used to live with the Holy Prophet ﷺ in the same house, a separate lodging was now required after the marriage. Harithah Bin Nu'man *Ansari* رضی الله عنه had quite a few houses and he had given many to the Prophet ﷺ. Sayyidah Fatimah رضی الله عنها suggested that he may asked for one more. The Prophet ﷺ said, "How far? I feel ashamed to ask him again." Harithah came to know of it. He hurriedly came to the audience of the Holy Prophet ﷺ and said respectfully, "Every thing in my ownership is for the Apostle of Allah. By God, whichever house you like, it will be my pleasure and privilege to give it out." He got one of his house vacated and Sayyidah Fatimah رضی الله عنها shifted to it.

The Holy Prophet ﷺ gave his dear daughter a cot woven with date leaves, a cushion made of leather, a leather bottle for water, two pitchers made of clay, one water-skin and two grinding stones. All these things continued in her use for the rest of her life.

When Sayyidah Fatimah رضی الله عنها had reached her new house, the Holy Prophet ﷺ went to see her. At the entrance he asked for permission to come in. He entered the house after permission, called for water in a vessel, put both his hands in them and sprinkled the water on the chest and both arms of Sayyidina Ali رضی الله عنه. Then he said to her, "I have arranged your wedlock with the best man in our family."❶

❶ This details are reporduced from Bukhari V-2, P-571, Tabaqat V-8, Zurqani V-2, Asabah V-8.

Loss of Parents

Sayyidah Fatimah رضی الله عنها was only 29 years old when the Holy Prophet ﷺ left this world. She was his most dearly loved child. She alone was left out of his children. Her shock at the separation of her father was colossal. One day before his death, he sent for her and said something in her ears on which she began to weep. He called her again near himself and said something more in the ears on which she smiled. When Sayyidah Aishah رضی الله عنها asked her what had transpired between her father and herself, she said, "First time he told me that he would be leaving this world as a result of his illness. Second time he told me that I would be the first person to meet him in the world beyond death."❶

Prior to his death, the Holy Prophet ﷺ was having fits of fainting repeatedly on which Sayyidah Fatimah رضی الله عنها said with sadness, اکرباہ "How terrible is my father's uneasiness!" On this the Holy Prophet ﷺ said, "Your father shall have no uneasiness after this day."❷ At the death of the Holy Prophet ﷺ, Sayyidah Fatimah رضی الله عنها was drowned in worries. It is stated in the book: *Asad ul-Ghabah*, "She never had a smile on her face after this all her life."❸ When the Companions came back after the burial of the Holy Prophet ﷺ, she asked Sayyidina Anas رضی الله عنه, "Did covering Allah's Messenger with dust seem good to you?"❹

After the sad demise of the Holy Prophet ﷺ, the issue of his legacy was raised by his descendants like Sayyidina Abbas, Sayyidina Ali رضی الله عنهم, Sayyidah Fatimah and the wives رضی الله عنهن of the Holy Prophet ﷺ. Sayyidina Abu Bakr رضی الله عنه told them all, "The Holy Prophet ﷺ had himself declared that the entire legacy of Prophets علیهم السلام was charity and no body could inherit it. How can I divide and distribute it. But everyone was free to benefit from the belonging of the Holy Prophet ﷺ as

❶ Bukhari V-2, P-638.
❷ Ibid V-2, P-641.
❸ Asad ul-Ghabah V-5, P-521.
❹ Bukhari V-2, P-641.

they used to benefit during his life time." It is stated by Imam Bukhari رحمة الله عليه that the explanatory talk of Sayyidina Abu Bakr رضى الله عنه was so much disliked by Sayyidah Fatimah رضى الله عنها that she never spoke to him again.[1] (However, it is stated in Tabaqat Ibn Sa'd, that Sayyidah Fatimah رضى الله عنها was later on reconciled with Sayyidina Abu Bakr رضى الله عنه.

Her Death

Only a period of six months had passed over the demise of the Holy Prophet ﷺ when Sayyidah Fatimah رضى الله عنها breathed her last. She died on Tuesday 3rd Ramadhan 11 A.H. She was then only 29 years of age.

Special measures were taken for the first time for the preparation of ceremonial cot with full cloth covering. The method of carrying a woman's corpse owes its origin to Sayyidah Fatimah's رضى الله عنها extra ordinary sense of modesty which she had explained to Sayyidah Asma' رضى الله عنها Bint Umays, "I do not like the dead bodies of women taken to the graveyard uncovered." Sayyidah Asma' رضى الله عنها replied, "I shall explain to you a very modest way which I had seen in Habshah." She called for a few twigs of date-palm and hung a sheet of cloth over them which gave it the shape of a goodly screen. Sayyidah Fatimah رضى الله عنها liked it exceedingly and called it the best way. The same covering was also arranged later for the dead body of Sayyidah Zainab رضى الله عنها.[2]

There is a great difference of opinion regarding the location of the last resting place of Sayyidah Fatimah رضى الله عنها Ibn Zabalah and historian Mas'oodi have stated that she was burried in the graveyard of *Baqi'* near the grave of Sayyidina Imam Hasan, her elder son. He reported having seen a plaque in 332 A.H., on a grave in *Baqi'* that Sayyidah Fatimah رضى الله عنها was burried there.[3] But *Tabaqat* has written that she was burried in a corner of the house of Aqeel.[4] However, Ibn

[1] Ibid V-2, PP-526, 609.
[2] Asad ul-Ghabah V-5, P-524.
[3] Summary of al-Wafa P-217.
[4] Tabaqat, V-8, P-20

Shaybah has questioned this, saying, "Why was screening then necessary for the funeral?" But, a report in *Tabaqat* answers this question that she took ill in the home of Salami and died there. She was given a bath there and Sayyidina Ali رضى الله عنه carried the funeral outside for burial.[1]

There is now a concensus of opinion that her grave is situated in the Dar Aqeel. Muhammad Labeeb Beg Tabnuni who accompanied the Khadev of Egypt in his tour of Hijaz in 132 A.H., has confirmed it in his account.[2]

Her Progeny

Sayyidah Fatimah رضى الله عنها had five children, Hasan, Hussain, Muhsin, Umm Kulthum and Zainab رضى الله عنهم. Muhsin رضى الله عنه died in childhood. Sayyidah Zainab, Sayyidina Hasan, Sayyidina Husain and Sayyidah Umm Kulthum رضى الله عنهم are well known from the events mentioned in history. The Holy Prophet ﷺ loved all of them very dearly and so did their own parents. The pride of Sayyidah Fatimah رضى الله عنها is fully justified that her lineage continues till today.

Her Features

The great lady of Islam, Sayyidah Fatimah رضى الله عنها very closely resembled the Holy Prophet ﷺ of Islam. Sayyidah Aishah رضى الله عنها stated, "The demeanour, speech, accent, the way of sitting and standing of Sayyidah Fatimah رضى الله عنها was exactly like the Holy Prophet's.[3] Her gait was precisely the gait of the Holy Prophet ﷺ.[4]

Her Excellence and Character

As many as 18 Traditions of the Holy Prophet ﷺ have been quoted on her authority. These traditions are transmitted by the most highly respected Companions of the Holy Prophet ﷺ like Sayyidina Ali, Sayyidina Hasan, Sayyidina Husain, Sayyidah Aishah, Sayyidah Salamah, Sayyidah Umm Rafey,

[1] Ibid P-18.
[2] Ar-Rihlatul Hijabiyah.
[3] Tirmizi P-636.
[4] Bukhari V-2, P-930.

and Sayyidina Anas Bin Maalik رضی اللہ عنہم.

Some events explain the depth of her knowledge in the field of jurisprudence. Sayyidina Ali رضی اللہ عنہ returned from a journey and she offered him meat made from a sacrifice. He hesitated. But Sayyidah Fatimah رضی اللہ عنہا told him that the Holy Prophet ﷺ had permitted its eating.❶

On one occasion, the Holy Prophet ﷺ ate some cooked meat at her house and then got up for prayers when it was time for it. She caught hold of his garment because he had said earlier that ablution is nullified on eating anything cooked on fire and suggested that he may perform the ablution afresh. On this, the Holy Prophet ﷺ corrected her, "There is no need for a fresh ablution because all good dishes are prepared on fire."❷

Her Very Special Spiritual Status

Sayyidah Fatimah رضی اللہ عنہا was the most dearly loved child of the Holy Prophet ﷺ.❸ He said about her, فاطمة بضعة منی فمن اغضبها فقد اغضبنی "Fatimah is part of me. Whosoever offends her, he will have offended me."❹

On one occasion Sayyidina Ali رضی اللہ عنہ sent a proposal to marry the daughter of Abu Jahl. When the Holy Prophet ﷺ came to know of it, he said from the pulpit, ان بنی هشام بن المغیرة استأذنونی فی ان ینکحوا ابنتهم علی بن ابی طالب فلا اذن ثم لا اذن لا اذن الا ان یرید ابن ابی طالب ان یطلق ابنتی وینکح ابنتهم فانها بضعة منی یریبنی ما رابها ویؤذینی ما اذاها "The family of Hashim wishes to give this daughter in marriage to Ali, and are asking my permission. I shall never give such a permission. If Ali is keen to marry, he should first divorce my daughter."❺ ان فاطمة منی وانا اتخوف ان تفتن فی دینها ثم ذکر صهراما من بنی عبد شمس فاثنی علیه فی مصاهرته ایاه قال حدثنی فصدقنی وعدنی فوفی لی وانی لست احرم حلالا ولا احل حراما ولکن واللّٰه الا تجتمع بنت رسول اللّٰه (صلّی اللّٰه علیه وسلّم) وبنت عدو اللّٰه ابدا "Fatimah is part of my body. Whosoever gives her any pain, he has pained me." (He then mentioned Abul Aas Ibn Rabi' رضی اللہ عنہ, his son-in-law, saying

❶ Musnad V-6, P-282.
❷ Ibid P-383.
❸ Asabah V-8, P-157.
❹ Bukhari V-1, P-533.
❺ Bukhari V-2, P-787.

that) By Allah, the daughter of a Prophet and the daughter of an enemy of Allah cannot live together."❶ He did what he had said and was true to his promise. I am not here to forbid the lawful and legalise the unlawful. After that, Sayyidina Ali رضی اللہ عنہ never thought of a second marriage during her life time. Sayyidah Fatimah رضی اللہ عنہا has been reckoned among the most spiritual and exalted ladies of the world. A Traditon states, کفاك من نساء العالمین مریم بنت عمران و خدیجة بنت خویلد وفاطمة بنت محمد و اسیة امرأة فرعون "Sufficient for you to follow among the women of the world are Mariyam—daughter of Imran, Khadijah—daughter of Khuwailid, Fatimah—daughter of Muhammad ﷺ and Aasia—wife of the Pharaoh."❷

In spite of the fact that she was the dearest daughter of the Holy Prophet ﷺ and, after the conquests of Islam there was no dearth of material comforts and money, she lived a voluntary life of asceticism, she perpetually used her home grinding mill for the daily requirement of flour. Her hands had developed blisters. The constant exercise of bringing water in the leather bag caused painful eruptions on her sides. She cleansed and swept her house which made her clothes oily and thick. By sitting besides the hearth, her clothes became stained with smoke. When she requested the Holy Prophet ﷺ for a maid-servant and showed him the blisters on her hands, the affectionate father only told her that the orphans of the Battle of *Badr* were more deserving of such concessions.❸

Once the Prophet ﷺ visited her and found her head covering so small that if she covered her head her feet were bared. Not only that, the Prophet ﷺ also did not like that she should receive anything from other sources. Accordingly, once Sayyidina Ali رضی اللہ عنہ brought her a gold necklace. It was not liked by the Holy Prophet ﷺ and she at once sold it to buy a slave.

❶ Bukhari V-1, P-438.
❷ Tirmizi (Kitab Manaqib).
❸ Abu Dawood.

Once the Holy Prophet ﷺ returned from a battle. Sayyidah Fatimah رضی اللہ عنہا put curtains on the entrance of her house and put silver bracelets round the wrists of Sayyidina Hasan رضی اللہ عنہ and Sayyidina Husain رضی اللہ عنہ to welcome her great father. The Holy Prophet ﷺ on seeing these worldly baubles did not enter the home and went back. When she came to know of her father's displeasure, she tore away the curtain and removed the silver bracelets from the hands of her sons. Both the children came to the Holy Prophet ﷺ, weeping. He said, "They are my family members. I do not like to see them soiled with the worldly decorations." He asked Sayyidina Ali رضی اللہ عنہ to bring for Sayyidah Fatimah رضی اللہ عنہا necklace made of beads, and bracelets of ivory for the two sons.[1]

Her truthfulness and straight forwardness was praised by Sayyidah Aishah رضی اللہ عنہا in the following words,[2] "I have never seen a person more truthful and straight forward than Fatimah رضی اللہ عنہا except her father ﷺ".

Her sense of modesty was so highly developed that, when the Holy Prophet ﷺ called her on any occasion, she came almost staggering with shame and modesty. Her instructions to cover her dead body also followed this characteristic. When she was only 5-6 years of age, Uqbah Bin Abu Mu'eet brought the bowels of a camel and put it round the neck of the Holy Prophet ﷺ when he was in the midst of prayer. Sayyidah Fatimah رضی اللہ عنہا was informed by some one. With passionate grief she ran towards the mosque and removed the bowel from the neck of her illustrious father and scolded Uqbah for his mischief and cursed him.[3]

The great love and affection that the Holy Prophet ﷺ had for his daughter took the shape of regard and respect. When she visited him he stood up and offered her his own seat after

[1] These account on taken from Abu Dawood and Nasa'i.
[2] Isti'ab V-2, P-772.
[3] Bukhari V-1, PP-38, 74.

kissing her forehead. He visited her last of all on return from a journey.

The Holy Prophet ﷺ always made effort to bring about amicable understanding between Sayyidina Ali رضی اللہ عنہ and Sayyidah Fatimah رضی اللہ عنہا. Once Sayyidina Ali رضی اللہ عنہ displayed hardship toward her and she came to the Holy Prophet ﷺ to complain. Sayidina Ali رضی اللہ عنہ also followed her closely. He advised her, "My dear daughter! You should understand yourself what type of husband enters his wife's privacy with silence." The result of this advice was that Sayyidina Ali رضی اللہ عنہ said to her, "Now I shall say nothing which may be unpleasant to your temperament."

16

SAYYIDAH UMAMAH رضی اللہ عنہا

Name and Introduction

She was a daughter of Sayyidina Abul Aas Bin Rabi'. She was born of Sayyidah Zainab رضی اللہ عنہا, the eldest daughter of the Holy Prophet ﷺ. Her pedigree runs as under: Umamah Bint Abul Aas Bin Rabi' Abdul Uzza Bin Abdus Shams Bin Abd Manaf.

General Conditions of Life

She was greatly loved by the Holy Prophet ﷺ. He did not like to separate her even when offering his prayers. It is stated in *Sahih Bukhari* that on one occasion, the Holy Prophet ﷺ came to the mosque with child Umamah on his shoulder. He offered his prayer with Umamah mounted upon him. When he lowered for *ruku'* or for *sajdah*, he put the child gently down and mounted her again on his shoulder when *ruku'* and prostration had been done. *Allahu Akbar*! What an affection![1]

Once a golden necklace was received by the Holy Prophet ﷺ as a gift from Negus (*Najashi* of Ethiopia).[2] Umamah was playing in the corner of the house. He said he would give it to the most beloved person. The wives of the Holy Prophet ﷺ thought that it would go to Sayyidah Aishah رضی اللہ عنہا. He called

---

[1] Bukhari V-1, P-741. Zurqani V-3, P-255.
[2] Zurqani V-3, P-225, refe. Musnad Ahmad.

16

SAYYIDAH UMAMAH رضی اللہ عنہا

Name and Introduction

She was a daughter of Sayyidina Abul Aas Bin Rabi'. She was born of Sayyidah Zainab رضی اللہ عنہا, the eldest daughter of the Holy Prophet ﷺ. Her pedigree runs as under: Umamah Bint Abul Aas Bin Rabi' Abdul Uzza Bin Abdus Shams Bin Abd Manaf.

General Conditions of Life

She was greatly loved by the Holy Prophet ﷺ. He did not like to separate her even when offering his prayers. It is stated in *Sahih Bukhari* that on one occasion, the Holy Prophet ﷺ came to the mosque with child Umamah on his shoulder. He offered his prayer with Umamah mounted upon him. When he lowered for *ruku'* or for *sajdah*, he put the child gently down and mounted her again on his shoulder when *ruku'* and prostration had been done. *Allahu Akbar*! What an affection![1]

Once a golden necklace was received by the Holy Prophet ﷺ as a gift from Negus (*Najashi* of Ethiopia).[2] Umamah was playing in the corner of the house. He said he would give it to the most beloved person. The wives of the Holy Prophet ﷺ thought that it would go to Sayyidah Aishah رضی اللہ عنہا. He called

---

[1] Bukhari V-1, P-741. Zurqani V-3, P-255.
[2] Zurqani V-3, P-225, refe. Musnad Ahmad.

Umamah near him and put the garland in her neck. Some narrations say it was a golden ring.[1]

Her Wedlock

Near the demise of the Holy Prophet ﷺ, she had attained puberty. When Sayyidah Fatimah رضی اللہ عنہا passed away, Sayyidina Ali رضی اللہ عنہ married Umamah رضی اللہ عنہا. Abul Aas رضی اللہ عنہ had made a parting request to Sayyidina Zubair Bin Awam رضی اللہ عنہم who was one of the ten persons who received glad tidings of Paradise and a cousin of the Holy Prophet ﷺ to arrange the wedlock of Umamah. This function took place with his approval and he personally read out the '*Khutbah*' (sermon) of wedlock. It happened in 11 A.H.

When Sayyidina Ali رضی اللہ عنہ was martyred in the year 40 A.H., he left a will for Mughirah Bin Naufal رضی اللہ عنہ (the great grandson of Abdul Muttalib) to marry Umamah رضی اللہ عنہا. He obeyed but before that a message was received from Amir Mu'awiyah رضی اللہ عنہ and he had instructed Marwan to send 1000 *dinars* for the celebration of the function. Umamah رضی اللہ عنہا however, informed Mughirah رضی اللہ عنہ and the *nikah* was performed with the permission of Imam Hasan رضی اللہ عنہ.[2]

Death and Children

Sayyidah Umamah رضی اللہ عنہا died in the wedlock of Mughirah رضی اللہ عنہ.[3] She had no child.

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Tabaqat Ibn Sa'd V-8, P-27.
[2] Ibid V-8, P-27. Asad ul-Ghabah V-5, P-400.
[3] Asabah V-8, P-14.

17

SAYYIDAH SAFIYYAH رضی اللہ عنہا

Name and Introduction

Safiyyah by name, she was a daughter of Abdul Muttalib, the grand father of the Holy Prophet ﷺ. The name of her mother was Halah Bint Wahb (who was a sister of Sayyidah Amnah, the respected mother of the Holy Prophet ﷺ). As such, she had a dual relationship with the Holy Prophet ﷺ. She was at once his cousin as well as an aunt. Sayyidina Hamzah رضی اللہ عنہ, the great uncle of the Holy Prophet ﷺ was also born of Halah. As such, they were real brother and sister.

Wedlock and Islam

She was married to Harith, a brother of Abu Sufyan Bin Harb. A son was born from this wedlock. After the death of Harith, she was married to Awam Bin Khuwailid, a brother of Sayyidah Khadijah رضی اللہ عنہا. Sayyidina Zubair رضی اللہ عنہ was born from this wedlock. When the Holy Prophet ﷺ declared his Prophethood at the age of 40 years, Sayyidah Safiyyah رضی اللہ عنہا at once embraced Islam and والصحیح انه لم یسلم غیرها she was the only paternal aunt of the Holy Prophet ﷺ to have accepted Islam.[1]

Life Events

She migrated along with Sayyidina Zubair رضی اللہ عنہ. When

[1] Asad ul-Ghabah V-5, P-492.

the Muslims suffered a defeat at the battle of *Uhad*, she went out of Madinah and admonished the Companions, "You left the Holy Prophet ﷺ alone and sought flight."[1] When the Holy Prophet ﷺ saw her in the battle-field, he called Sayyidina Zubair رضی اللہ عنہ and directed him to ensure that she did not see the dead body of Sayyidina Hamzah رضی اللہ عنہ. She came to know of it and said, "I have already heard of his martyrdom. But this is no great sacrifice in the cause of Allah." She was allowed to visit the dead body of her brother. She was deeply grieved but did not cry and only said, إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ "We belong to Allah and to Him shall we return."[2] She prayed for his salvation and also composed an elegy in which she addressed the Holy Prophet ﷺ in a verse,[3] إنا يوما اتى عليك ليوم كدرت شمسه وكان مضياء "Today a day has dawned on you when the sun has been darkened, although it was bright and shining before hand."

Even during the battle of Trench, she displayed the same valour. Among the forts of the *Ansar*, *Fari'* was the strongest. It belonged to Sayyidina Hassan رضی اللہ عنہ. It was adjacent to the Jewish tribe *Banu Quraizah*. All the Muslim women were staying there for protection. The Jews attacked it. One of the Jews reached the gate of the fort, with intention to attack. Sayyidah Safiyyah رضی اللہ عنہا saw him and asked Hassan رضی اللہ عنہ to get down the wall and kill him. But he was not well. Sayyidah Safiyyah رضی اللہ عنہا pulled out a big peg nail of the tent, went down the gate and struck the Jew with such force that he fell down dead and bleeding. She asked Sayyidina Hassan رضی اللہ عنہ to go and bring the clothes and weapons of the Jew. But he declined. Then she asked him to go and bring back his head. But he could not do even that. So, she personally went and chopped off the head of the Jew and threw it among the Jews who became sure that fighters were present in the fort, and did

[1] Tabaqat V-9, P-28.
[2] Asad ul-Ghabah V-5, P-492. Asabah V-8, P-229.
[3] Ibid.

not dare to attack again.[1]

When the Holy Prophet ﷺ left the world in 11 A.H., she composed a most pathetic elegy to display her deep grief. One of the verses is, لفقد رسول اللہ اذهان يومه فياعين جودى بالدموع السواجم "O (my) eye! You may shed profuse tears on the demise of the Messenger of Allah." This elegy has been mentioned by Ibn Is-haq in his biography of the Holy Prophet ﷺ.[2]

Death and Excellences

Sayyidah Safiyyah رضی اللہ عنہا died in 20 A.H., at the age of 73. According to the author of the book '*Asabah*', she narrated a few Traditions of the Holy Prophet ﷺ but we (the authors of this book) have not seen them nor are they found in the Musnad.[3]

◆◆◆◆◆◆❀◆◆◆◆◆◆

[1] Tabaqat, V-8, PP-27, 28. Asad ul-Ghabah, V-5, P-493.
[2] Asabah V-8, P-129.
[3] Ibid P-128.

18

SAYYIDAH
UMM AIMAN رضی اللہ عنہا

Name and Introduction

Barkat her name, Umm Aiman was her *kunyah*. She was popularly known as Umm uz-Zaba. Her lineage runs as under: Barkat Bint Tha'la'ba, Bin Amr, Bin Hasan, Bin Maalik, Bin Salamah, Bin Amr, Bin Nu'man. She belonged to Ethiopia. She was a slave girl of Sayyidina Abdullah, the respected father of the Holy Prophet ﷺ. She brought up the Holy Prophet ﷺ as a maid servant of his respected mother, Sayyidah Aminah.[1]

Marriage

She was married to Ubaid Bin Zaid who belonged to the family of Harith Bin Khazraj.[2] On the death of Ubaid, she was married to Sayyidina Zaid Bin Harithah رضی اللہ عنہ. This happened after the declaration of Prophethood.

Islam and Life Events

She embraced Islam on her remarriage with Sayyidina Zaid Bin Harithah رضی اللہ عنہ. She migrated to Habshah along with other Muslims. She participated in the Battle of *Uhad* where she nursed the wounded and gave water to thirsty warriors. She

---

[1] Asabah V-8, PP-212, 213.

[2] Bukhari V-1, P-529, states that Ayman was a man.

also joined the Battle of *Khayber*.

In 11 A.H., when the Holy Prophet ﷺ left this world, Sayyidah Umm Aiman رضی اللہ عنہا was deeply grieved and wept profusely, Sayyidina Abu Bakr رضی اللہ عنہ and Sayyidina Umar رضی اللہ عنہ tried to solace her, saying, "With Allah there is a better abode for the Holy Prophet ﷺ." She replied, "I know this too well. The cause of my weeping is, that now onward Jibreel, will not come down and there will be no more revelation." On this very logical explanation, Sayyidina Abu Bakr and Sayyidina Umar رضی اللہ عنہم also started weeping.[1]

In 23 A.H., Sayyidina Umar رضی اللہ عنہ was martyred and she wept bitterly. When asked, she said, "I weep because Islam has lost its strength."[2]

Death, Children and Excellence

Sayyidah Umm Aiman رضی اللہ عنہا expired during the Caliphate of Sayyidina Umar رضی اللہ عنہ. She had two children, Aiman and Usamah from Zaid Bin Harithah رضی اللہ عنہ. Both are Companions. Usamah رضی اللہ عنہ was particularly very dear to the Holy Prophet ﷺ.

She was responsible for quoting a few *Ahadith*. Her narrators were Sayyidina Anas Bin Maalik, Hanash Bin Abdullah San'aani and Abu Yazid Madni رضی اللہ عنہم.

The Holy Prophet ﷺ respected her very much and used to say, "Umm Aiman is my mother." He frequently visited her. Once he went to see her and she presented him a sweet drink. The Holy Prophet ﷺ hesitated for some reason to take the drink and she displayed her displeasure.[3] She was always proud of having brought up the Holy Prophet ﷺ in his childhood. Her displeasure was such as a mother shows for her son.[4]

The *Ansar* of Madinah had donated many a palm-tree

[1] Muslim V-2, P-341.
[2] Asabah V-8, P-214.
[3] Muslim V-2, P-341.
[4] Imam Nawawi, Sharah Muslim.

garden to the Holy Prophet ﷺ. When *Banu Quraizah* and *Banu Nadeer* (tribes of the Jews) were subdued, the Holy Prophet ﷺ began to return the palm-trees gardens to their owners. Sayyidina Anas رضی اللہ عنہ had also given some gardens which the Holy Prophet ﷺ had given to Sayyidah Umm Aiman رضی اللہ عنہا. When Sayyidina Anas رضی اللہ عنہ came to receive his gardens, Sayyidah Umm Aiman رضی اللہ عنہا refused to return. The Holy Prophet ﷺ gave her ten times more than the value of the gardens, on seeing her insistence.[1]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Bukhari, Zurqani V-3, P-337.

19

SAYYIDAH FATIMAH رضی اللہ عنہا

Name and Introduction

Fatimah was the daughter of Asad Bin Hashim and a niece of Abdul Muttalib, the grand father of the Holy Prophet ﷺ.

Marriage and Islam

She was married to Abu Talib, a son of Abdul Muttalib. Sayyidina Ali رضی اللہ عنہ was her son. She was one of those *Hashemites* who had embraced Islam in the very beginning. Her husband did not accept Islam but her son had. After the death of Abu Talib, she supported the Holy Prophet ﷺ most sincerely.

Migration and Life Events

She migrated to Madinah. After her arrival in Madinah, Sayyidina Ali رضی اللہ عنہ was married to Sayyidah Fatimah رضی اللہ عنہا. He said to his mother (Fatimah Bint Asad), "The daughter of the Holy Prophet ﷺ is coming to our house. I shall fetch water and do other outdoor duties. She will help you in grinding flour and kneading for loaves."[1]

Death and Children

She died during the lifetime of the Holy Prophet ﷺ. The Holy Prophet ﷺ gave his own shirt for her *coffin* and himself

[1] Asad ul-Ghabah, V-5, P-517.

lay her down in the lateral ditch (grave). When people asked him for the reason for these extra-ordinary favours, he said, "After Abu Talib, no body gave me a more kind treatment than Fatimah Bint Asad. I gave her my own shirt, so that she shall get a heavenly garment in the Paradise. I myself lay down in her grave so that the hardships of the grave are minimised." Sayyidah Fatimah رضی اللہ عنہا had four sons: Sayyidina Ali رضی اللہ عنہ, Sayyidina Jafar Tayyar رضی اللہ عنہ, Talib and Aqeel.

She was a most virtuous lady. The Holy Prophet ﷺ used to visit her house and have some rest there.[1]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Asabah, V-8, P-160.

20

SAYYIDAH UMMUL FADL رضی اللہ عنہا

Name and Introduction

Lubabah was her name and Umm ul-Fadl was her *kunyah*. Her title was *kubra* and her pedigree was: Lubaba tul-Kubra Bint Al-Harith, Bint Hazn Bin Jubair, Bin Al-Haram, Bin Ruwaibah, Bin Abdullah, Bin Hilal, Bin Aamir, Bin Sa'sa'ah. Name of her mother was Hind Bint Auf. She belonged to the *Kinanah* tribe. Some of her real and foster sisters were betrothed to dignified persons of the family of *Hashim* and *Quraish*. Sayyidah Maimunah رضی اللہ عنہا was wedded to the Holy Prophet ﷺ, Lubabah to Sayyidina Abbas رضی اللہ عنہ (an uncle of the Holy Prophet ﷺ), Salmah to Sayyidina Hamzah (an uncle of the Holy Prophet ﷺ) and Asma to Jafar Tayyar رضی اللہ عنہ (a brother of Sayyidina Ali رضی اللہ عنہ). On account of these manifold relationships, it was widely known of her mother (Hind Bint Auf) that she had no match in the wide circle of in-laws she had.

Marriage and Islam

She was married to Sayyidina Abbas رضی اللہ عنہ. She embraced Islam before migration to Madinah. Ibn Sa'd was of the view that, after Sayyidah Khadijah رضی اللہ عنہا, she was the first lady to accept Islam.

Life Events

Umm ul-Fadl performed the *Hajj*—pilgrimage in the company of the Holy Prophet ﷺ. On the Day of *Arafah* (the *Hajj* day) people were in doubt if the Holy Prophet ﷺ had or had not kept fast. They mentioned their doubt to her who sent a cup of milk to the Holy Prophet ﷺ which he gladly drank. This made the point clear that he was not fasting on the Day of *Arafah*.[1]

Death and Children

She died during the Caliphate of Sayyidina Uthman رضی اللہ عنہ when Sayyidina Abbas رضی اللہ عنہ was still alive. Sayyidina Uthman رضی اللہ عنہ led her funeral prayer. She was the mother of illustrious sons named: Fadl, Abdullah, Ma'bad, Ubaidullah, Qathm, Abdur Rehman and a daughter named Umm Habibah. Her two sons Abdullah and Ubaidullah were great scholars.

Excellence and Character

As many as 30 Traditions were narrated by her, which were transmitted by the sons of Sayyidina Abbas, Anas Bin Maalik, Abdullah Bin Harith Bin Nu'fal, Umair, Karib and Qaboos. She was an ascetic and great worshipper. She observed fast on every Monday and Thursday.[2] She had great love and regard for the Holy Prophet ﷺ and he frequently visited her house.

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Bukhari V-1, P-267.

[2] *Khulasah Tahzeeb* P-495.

21

SAYYIDAH UMM ROOMAN رضی اللہ عنہا

Name and Introduction

Her personal name remains un-known. Her *kunyah* was Umm Rooman. She belonged to the Faras family of the *Kinanah* tribe.[1] Her lineage is: Umm Rooman Bint Aamir, Bin Uwaimer, Bin Abd Shams, Bin Itab, Bin Uzainah, Bin Sabi', Bin Wahman, Bin Harith, Bin Ghanam, Bin Maalik, Bin Kinanah.

Islam and Marriage

She was married to Abdullah Bin Sanjrah. She came with him and settled in Makkah. Abdullah became a fast friend and co-worker of Sayyidina Abu Bakr رضی اللہ عنہ. When Abdullah died, Sayyidina Abu Bakr رضی اللہ عنہ married her. She embraced Islam along with Sayyidina Abu Bakr رضی اللہ عنہ when it was propagated.

Migration

Sayyidina Abu Bakr رضی اللہ عنہ left his family at Makkah and alone migrated to Madinah with the Holy Prophet ﷺ. On reaching Madinah, he sent Zaid Bin Harith and Abu Rafi' to bring the women of the migrating Muslims to Madinah, Umm

[1] Bukhari V-1, P-85.

Rooman رضی اللہ عنہا also left Makkah in their company and reached Madinah.

Life Events

In the month of Sha'ban in 6 A.H., the famous event of *'Ifk'* (false accusation) took place against Sayyidah Aishah رضی اللہ عنہا and she came to her parents. Sayyidina Abu Bakr رضی اللہ عنہ was sitting in the upper storey of the house and Sayyidah Umm Rooman was sitting below on floor. Sayyidah Aishah رضی اللہ عنہا narrated the whole story. Her mother gave her solace and said, "My dear daughter, do not worry. When a woman is dearly loved by her husband, her co-wives fling such accusations on account of jealousy." Sayyidah Aishah رضی اللہ عنہا was not solaced by her mother's talk and started weeping with loud shrieks. Sayyidina Abu Bakr رضی اللہ عنہ heard and came down. He himself started weeping. He advised her to go back to her house. Sayyidina Abu Bakr رضی اللہ عنہ and Sayyidah Umm Rooman رضی اللہ عنہا accompanied her. Sayyidah Aishah رضی اللہ عنہا got fever due to shock. Her parents put her in their lap. After *Asr* prayers, the Holy Prophet ﷺ came home and enquired from the parents of Sayyidah Aishah رضی اللہ عنہا. But both kept quiet and Sayyidah Aishah رضی اللہ عنہا herself explained the falsehood. When Divine revelation came to prove her innocence, Sayyidina Abu Bakr رضی اللہ عنہ and Sayyidah Umm Rooman رضی اللہ عنہا asked her to express her thankfulness to the Holy Prophet ﷺ. She retorted, "I shall thank no body except my Lord Allah who has exonerated me."[1]

Towards the end of the year 6 A.H., another interesting event took place. Sayyidina Abu Bakr رضی اللہ عنہ brought three persons from among the *As-hab Suffah* (persons dedicated to the pursuit of knowledge and preaching of Islam) to offer food. He left them and went to the Holy Prophet ﷺ, and it became rather very late. On return, he was asked by Umm Rooman رضی

[1] Bukhari V-2, PP-595, 596, 699, 700.

اللہ عنہا, "Where have you been after leaving your guests at home?" He said, "Have you not served food to the guests?" She replied, "Food was sent to them but they declined to take." Meals were eventually taken by all of them and, due to blessing of Allah, the food still increased three times and a lot of it became spare which was sent to the Holy Prophet ﷺ.[1]

Death and Children

She died in 9 A.H., or after that. The Holy Prophet ﷺ himself got down into the grave and buried her. He also prayed for her salvation. Sayyidah Umm Rooman رضی اللہ عنہا passed through two wedlocks. From her first husband, a son Tufail was born. She had one son and one daughter from Sayyidina Abu Bakr رضی اللہ عنہ. They were Sayyidina Abdur Rehman رضی اللہ عنہ and Sayyidah Aishah رضی اللہ عنہا.



[1] Bukhari V-1, PP-84, 85.

22

SAYYIDAH SUMAYYAH رضی اللہ عنہا

Name and Introduction

Sayyidah Sumayyah رضی اللہ عنہا was the daughter of Khabbat and mother of thė Sayyidina Ammar Bin Yasar رضی اللہ عنہ. She was a slave of Mughirah Makhzoomi who set her free after getting her married with Yasar Ansi who was his friend.

Islam and the Trial of Aal Yasar

When Islam was declared in Makkah, Sayyidah Sumayyah رضی اللہ عنہا, her husband Yasar رضی اللہ عنہ and their son Ammar رضی اللہ عنہ—all the three embraced Islam. Sayyidah Sumayyah رضی اللہ عنہا was the 7th among the very first converts to Islam. The fresh converts to Islam were persecuted and the Mughirah family under whose control she and her family were living tried to force her to return to pagan ways and renounce Islam. But she refused. She was put to tyrannical methods of punishment. She was made to wear steel armour and stand on hot summer sand. She bore every hardship with patience. When the Holy Prophet ﷺ passed by her, he advised them, "O Family of Yasar! Persevere patiently. You are earning Paradise for these hardships."

Her Martyrdom

She was made to spend the day in torture. In the evening

22

SAYYIDAH SUMAYYAH رضی اللہ عنہا

Name and Introduction

Sayyidah Sumayyah رضی اللہ عنہا was the daughter of Khabbat and mother of the Sayyidina Ammar Bin Yasar رضی اللہ عنہ. She was a slave of Mughirah Makhzoomi who set her free after getting her married with Yasar Ansi who was his friend.

Islam and the Trial of Aal Yasar

When Islam was declared in Makkah, Sayyidah Sumayyah رضی اللہ عنہا, her husband Yasar رضی اللہ عنہ and their son Ammar رضی اللہ عنہ—all the three embraced Islam. Sayyidah Sumayyah رضی اللہ عنہا was the 7th among the very first converts to Islam. The fresh converts to Islam were persecuted and the Mughirah family under whose control she and her family were living tried to force her to return to pagan ways and renounce Islam. But she refused. She was put to tyrannical methods of punishment. She was made to wear steel armour and stand on hot summer sand. She bore every hardship with patience. When the Holy Prophet ﷺ passed by her, he advised them, "O Family of Yasar! Persevere patiently. You are earning Paradise for these hardships."

Her Martyrdom

She was made to spend the day in torture. In the evening

she came home. One evening Abu Jahl scolded her badly and, in hot anger, he got up and thrust a spear into her body, killing her on the spot إنا لله وإنا اليه راجعون. She was the first martyr to die for Islam.[1]

Sayyidina Ammar رضى الله عنه was very sad over the helplessness of his mother and he complained to the Holy Prophet ﷺ of the tyranny perpetrated on his mother. The Holy Prophet ﷺ advised him to perserve patiently and prayed for the salvation of the family of Yasir. When Abu Jahl was killed in the battle of *Badr*, the Holy Prophet ﷺ said to Sayyidina Ammar رضى الله عنه, "Look here! Allah has decided the case of your mother's slayer."[2]

◆◆◆◆◆◆❀◆◆◆◆◆◆

[1] Isti'ab V-2, P-760.

[2] Asabah V-8, P-114, refce: Ibn Sa'd.

23

SAYYIDAH UMM SULAYM رضى الله عنها

Name and Introduction

Sahla or Rumayla by name, her *kunyah* was Umm Sulaym. Her by-names were Ghumaisa and Rumaisa. Her lineage was: Umm Sulaym Bint Milhan, son of Khalid, son of Zaid, son of Haram, son of Jundab, son of Aamir, son of Ghanam, son of Adi, son of Najjar. The name of her mother was Mulaikah Bint[1] Maalik Bin Adi, Bin Zaid Manat. Sayyidah Umm Sulaym رضى الله عنها was a grand daughter of Salamah Bint Zaid. Salamah was the mother of Abdul Muttalib, the grand father of the Holy Prophet ﷺ. On this account Sayyidah Umm Sulaym رضى الله عنها was popularly known as an aunt of the Holy Prophet ﷺ.

Marriage and Islam

She was married to Maalik Bin Nadar. She embraced Islam in the beginning at Madinah. Maalik, her husband was not inclined to accept Islam and differences between the two became enormous. Maalik left for Syria and there he died. Abu Talhah who belonged to the same tribe proposed to her but she refused to marry an unbeliever. But Abu Talhah soon became inclined to Islam and declared so by reciting the *kalimah* in the

[1] Asabah V-8, P-244.

presence of Sayyidah Umm Sulaym رضی اللہ عنہا who asked Sayyidina Anas رضی اللہ عنہ to get her married with Abu Talhah رضی اللہ عنہ.[1] She remitted her dower money, saying, "My dower money is Islam." Sayyidina Anas رضی اللہ عنہ used to say that hers was a very unusual dower money.

Life Events

Sayyidina Abu Talhah رضی اللہ عنہ participated in the *"Bait-e-Aqba"*. When the Holy Prophet ﷺ arrived in Madinah after a few months, Sayyidah Umm Sulaym رضی اللہ عنہا took Sayyidina Anas رضی اللہ عنہ, her son, to his audience and gave him for personal service of the Holy Prophet ﷺ. She asked for prayer and the Holy Prophet ﷺ blessed him with prayer.[2]

Sayyidah Umm Sulaym رضی اللہ عنہا was a brave lady. She participated in the battles of Islam. كان رسول الله صلى الله عليه وسلم يغزو بام سليم ونسوة من الانصار معد اذا غزى فيسقين الماء ويداوين الجرحى. She was one of the ladies whom the Holy Prophet ﷺ kept with the Muslim army for supply of water and for the nursing of the wounded soldiers.[3] In the battle of *Uhad* when the Muslims had been routed, she and Sayyidah Aishah رضی اللہ عنہن were diligently working in the field, distributing water to the soldiers and nursing the wounded warriors. Sayyidina Anas رضی اللہ عنہ was a witness to it.[4]

In the year 5 A.H., she prepared a sweet dish and sent it to the Holy Prophet ﷺ on the occasion of his marriage with Sayyidah Zainab رضی اللہ عنہا.[5]

In the year 7 A.H., she participated in the battle of *Khayber*. She also prepared Sayyidah Safiyyah رضی اللہ عنہا on the eve of her wedlock with the Holy Prophet ﷺ.[6]

In the battle of *Hunain*, she was having a dagger in her hand. Abu Talhah رضی اللہ عنہ saw this and informed the Holy

[1] Asabah, Refe: Ibn Sa'd.
[2] Muslim V-2, P-352, Bukhari V-2, P-944.
[3] Muslim V-2, P-103.
[4] Bukhari V-2, P-581.
[5] Muslim V-1, P-155.
[6] Muslim V-1, P-546.

Prophet ﷺ who asked her, "What will you do with this dagger?" She said, "If any unbeliever comes near, I shall tear open his abdomen with it." The Holy Prophet ﷺ smiled. She again said, "O Apostle of Allah, the Makkans who have fled should be slain if you so order." He said, "Allah has Himself made arrangements for their end."[1]

Death and Progeny

The exact date and year of her death remains unknown. However, there is consensus of opinion that she died in the beginning years of the righteous Caliphs. She had three sons, Sayyidina Anas رضی اللہ عنہ was born of her first husband whereas Abu Umair رضی اللہ عنہ and Abdullah رضی اللہ عنہ were born of Sayyidina Abu Talhah رضی اللہ عنہ. Abu Umair رضی اللہ عنہ died in childhood and the lineage flew from Abdullah رضی اللہ عنہ.

Excellence and Character

Quite a few Traditions are quoted on her authority. Sayyidina Anas, Ibn Abbas, Zaid Bin Thabit, Abu Salamah and Amr Bin Aasim رضوان اللہ علیہم اجمعین narrated Traditions from her. People used to approach her for clarification on points of *Shari'ah* Law.[2]

She had no hesitation in asking questions for clarification of points on *Shair'ah* Law. Once she came to the Holy Prophet ﷺ and said, "O Apostle of Allah! Allah is never shy of the right things. Does a woman need to take compulsory bath if she has dreamt intercourse?" Sayyidah Umm Salamah رضی اللہ عنہا, a wife of the Holy Prophet ﷺ, was hearing this talk. She burst into sudden laughter and said, "You have put the women folk to utmost shame. Can a woman have such an experience?" The Holy Prophet ﷺ said, "Why not? Otherwise why some children resemble their mothers exactly?"[3]

[1] Muslim V-2, P-103.
[2] Musnad V-6, PP-430, 431.
[3] Ibid V-6, PP-292, 306, 376.

A Woman of Great Character

Sayyidah Umm Sulaym رضی اللہ عنہا contained in her person some of the noblest qualities of character. She had great zeal of faith and left her first husband because he would not accept Islam. She refused wedlock with Abu Talhah رضی اللہ عنہ until he had embraced Islam. She had invited him to Islam in words that are worth listening to, قالت یا ابا طلحة الست تعلم ان الٰهك الذی تعبد نبت من الارض قال بلیٰ افلا تستحی تعبد شجرة She said, "O Abu Talhah! You know your deity has grown from the land." He agreed, "Yes." She said, "Then are you not ashamed of worshipping the tree?"❶

She had very great love and regard for the Holy Prophet ﷺ who frequently visited her house for rest. She collected his sweat drops and some of his hair which fell down during sleep and kept them with care.❷

Once the Prophet ﷺ drank water directly from the water skin. She cut out the mouth of the water skin and preserved it with her.❸

The Prophet ﷺ also loved her. It is stated:

كان النبی صلی اللہ علیه وسلم لا یدخل علی احد من النساء الاعلی ازواجه الا ام سلیم فانه یدخل علیها فقیل له فی ذٰلك فقال انی ارحمها قتل اخوها معی.

*"The Prophet ﷺ never visited to any woman apart from his holy wives, but Umm Sulaym رضی اللہ عنہا was an exception. When he was asked, he said, 'I have pity on her. Her brother (Haram رضی اللہ عنہ) was with me when he gained martyrdom."*❹

This is evidence that he often visited her.

She was a very forbearing woman who faced hardships with patience. When her son Abu Umair died, she forbid everyone to let her husband know. When Abu Talhah رضی اللہ عنہ came in the night, she fed him and he lied down on his bed

❶ Asabah, V-8, P-243, refe: Musnad. ❷ Bukhari V-2, P-929.
❸ Musnad V-6, P-376. ❹ Muslim V-2, P-341.

peacefully. Later in the night, she mentioned it very intelligently. "If someone lends you something and then demands it back, will you refuse to return?" He said, "Never!" She said, "Then, you must exercise patience concerning your son." Abu Talhah رضی اللہ عنہ displayed anger, saying, "Why did you not tell me earlier?" He complained about it to the Prophet ﷺ in the morning, who said, "Allah has showered great blessings on you this night."❶

Similarly, Abu Talhah رضی اللہ عنہ told her once that the Prophet ﷺ was hungry. She sent some bread wrapped in a piece of cloth with Anas رضی اللہ عنہ. He asked, "Has Abu Talhah sent you?" On his affirmative reply, he asked, "That we may eat?" He said, "Yes." The Prophet ﷺ took all the Companions to Abu Talhah's رضی اللہ عنہ home. He was worried and asked Umm Sulaym رضی اللہ عنہا, "What, now? We have very little food." She said confidently, "Allah and His Messenger know these things better." When the Prophet ﷺ come in, she presented the same bread and stew. There was much blessing and everyone ate to the point of satiation.❷

The Holy Prophet ﷺ said, "When I went to Paradise, I felt a sort of sound nearly; and asked! 'Who is it?'. I was informed it is Ghumaisa Bint Milhan, the mother of Anas." That is an indication of the great spiritual status of Sayyidah Umm Sulaym رضی اللہ عنہا.

◆◆◆◆◆◆❀◆◆◆◆◆◆

❶ Muslim V-2, P-342. ❷ Bukhari V-2, P-810.

24

SAYYIDAH
UMM UMARAH رضی اللہ عنہا

Name and Introduction

Nusaibah by name, her surname was Umm Umarah. She belonged to the *Najjar* family of the *Khazraj* tribe. Her lineage was: Umm Umarah Bint Ka'b, Bin Amr, Bin Auf, Bin Manzool, Bin Amr, Bin Ghanam, Bin Maazin, Bin Najjar.

She was initially married to Zaid Bin Aasim. Later she came in the wedlock of Arbah Bin Amr. She joined the Pledge of Aqabah along with Arbah. It is mentioned in historical literature that in the Pledge of Aqabah there were 73 men and only two women, one of whom was Umm Umarah رضی اللہ عنہا.

Participation in Battles for Islam

She actively participated in the Battle of *Uhad* and fought courageously. She kept distributing water to Muslim fighters till they were having the upper hand. When Muslims were routed, she came close to the Holy Prophet ﷺ and defended his sacred person with utmost bravery. When the unbelievers attacked the person of the Holy Prophet ﷺ, she defended him, with arrows and her sword. The Holy Prophet ﷺ himself stated that he saw Umm Umarah رضی اللہ عنہا fighting continuously on his right and left. When Ibn Qumayyah reached the Holy Prophet ﷺ with intention to attack, she advanced and defended his

attack. She received a deep wound in her shoulder. She attacked him with her sword but he wore double armour and did not get hurt.[1] Some narratives mention that she did kill an unbeliever. After *Uhad* she also participated in *Bai't ur-Ridwan, Khayber* and the *Fall of Makkah* battles.

During the regime of Sayyidina Abu Bakr رضی اللہ عنہ, she took one of her sons, Habib to fight against Musailimah the Liar in the Battle of *Yamamah*, under the command of Khalid رضی اللہ عنہ. Musailimah killed her son and she vowed to kill Musailimah or fight till her own end. She drew her sword and went into the battlefield courageously. She had one of her hands chopped off and received 12 wounds. Musailimah was killed in this battle.

Death and Children

It is not known how long she lived after that. She had four children: Habib and Abdullah, two sons from first husband and Tamim (son) and Khawlah (daughter) from her second husband.

Excellence and Character

She narrated a few Traditions which are reported by Abbad Bin Tamim (her grand son), Laila (her maid-servant), Ikramah, Harith Bin Ka'b and Umm Sa'd Bint Sa'd Bin Rabi'.

She had infinite love and respect for the Holy Prophet ﷺ as we have seen in her active defence of the Holy Prophet ﷺ in the Battle of *Uhad*. Once the Holy Prophet ﷺ visited her in her house. She offered him meals on which he said, "You also take." She said that she was fasting. The Holy Prophet ﷺ took the meals and said, "When some meal is taken in the presence of a person fasting, the angels send blessings to the fasting person."[2]

The foregoing incidents demonstrate the extreme love for Islam.

[1] Ibn Hisham P-84. [2] Musnad V-6, P-365.

25

SAYYIDAH UMM ATIYYAH رضی اللہ عنہا

Name and Introduction

Nusaibah Bint Harith was her name. She belonged to the tribe of Abu Maalik Bin Najjar, *Ansars* of Madinah.[1]

Islam

She embraced Islam before migration of Muslims to Madinah. When the Holy Prophet ﷺ arrived in Madinah, he gathered the *Ansar* women in a house for allegiance and he sent Sayyidina Umar رضی اللہ عنہ at the gate and asked him to get their pledge that,

(i) they would not indulge in polytheism;
(ii) they would avoid theft and fornication;
(iii) they would not kill their children;
(iv) they would not accuse any one falsely;
(v) they would not decline to do good deeds.

All the women agreed to abide by these conditions. Sayyidina Umar رضی اللہ عنہ stretched his hand inside the room and the women stretched their hands outside. That was a sign for the pledge. After the ceremony, Sayyidah Umm Atiyyah رضی اللہ عنہا asked, "What is meant by good deeds?" Sayyidina Umar رضی

[1] Musnad V-6, P-409.

عنه الله replied, "To avoid wailing and uttering words of grief and complaint at some one's death."[1]

Participation in Battles for Islam

Sayyidah Umm Atiyyah رضى الله عنها participated in seven battles for Islam in which she cooked meals for the fighting Muslims, looked after their luggage and nursed the wounded.[2]

When Sayyidah Zainab رضى الله عنها, the eldest daughter of the Holy Prophet ﷺ died in 8 A.H., Sayyidah Umm Atiyyah رضى الله عنها gave her the funeral bath. The Holy Prophet ﷺ guided her how to give a funeral bath.[3] During the Caliphate of Sayyidina Abu Bakr رضى الله عنه, one of her sons participated in a battle and fell ill. He came to Basra. She got the news of his illness and hastily left for Basra. But he had expired two days before she reached. She stayed in the castle of Banu Khalf. On the third day, she obtained perfume and used it to indicate that mourning beyond three days was forbidden except for the husband.[4] Then she stayed on in Basra.[5]

Death and Children

Exact date of her death and the number of children left behind are not known.

Excellence and Character

She narrated a few *Ahadith*. these were transmitted by Sayyidina Anas, Ibn Sireen, Hafsah Bin Sireen, Ismail Bin Abdur Rehman Bin Atiyyah, Abdul Maalik Bin Umair, Ali Bin Al-Qamar and Umm Sharahil. The Companions and the followers of the Companions learnt from her the method of giving a funeral bath.[6]

---

1. Tabaqat Ibn Sa'd V-8, PP-321, 322.
2. Muslim V-2, P-105.
3. Bukhari V-1, P-168. Muslim V-1, PP-246, 247.
4. Bukhari V-1, P-170.
5. Asad ul-Ghabah V-5, P-603.
6. Tahzeeb V-12, P-455. Asabah V-8, P-259.

She loved and respected the Holy Prophet ﷺ deeply. So did the holy Prophet ﷺ also.

Once the Holy Prophet ﷺ sent her a goat in charity. She, in her turn, sent some of the meat to Sayyidah Aishah رضى الله عنها. When the Holy Prophet ﷺ came home, he asked for some food. Sayyidah Aishah رضى الله عنها said, "We have nothing but meat of the goat you had sent to Nusaibah." He said, "Bring it because the goat had reached the person who deserved it", (implying the meat now received was a gift from Nusaibah).[1]

She also entertained and respected the relatives of the Holy Prophet ﷺ. Ibn Sa'd has stated that Sayyidina Ali رضى الله عنه used to have his mid-day nap in the house of Sayyidah Umm Atiyyah رضى الله عنها.[2]

She was very obedient to the injunctions of the Holy Prophet ﷺ. Since the Holy Prophet ﷺ had forbidden, she always avoided lamentation and moaning as marks of mourning over the dead. At the time of allegiance, she told the Holy Prophet ﷺ that a certain tribe had wailed at her house and she too would have to go and wail at their house (when someone died), so they must be excepted. Hence, he made that an exception.[3] But according to some versions, he gave no reply, and if he did make an exception then that was nly for her; otherwise wailing is not lawful. We have seen that she did not indulge in mourning and lamentation over the death of her own son at Basra and mourned his death only for three days as specified in the teachings of the Holy Prophet ﷺ.[4]

◆◆◆◆◆◆❀◆◆◆◆◆◆

---

1. Muslim V-1, P-401.
2. Asabah, V-8, P-259.
3. Musnad, V-6, P-407.
4. Majma' Bihar ul-Anwar V-2, P-114.

رضی اللہ عنہ replied, "To avoid wailing and uttering words of grief and complaint at some one's death."[1]

Participation in Battles for Islam

Sayyidah Umm Atiyyah رضی اللہ عنہا participated in seven battles for Islam in which she cooked meals for the fighting Muslims, looked after their luggage and nursed the wounded.[2]

When Sayyidah Zainab رضی اللہ عنہا, the eldest daughter of the Holy Prophet ﷺ died in 8 A.H., Sayyidah Umm Atiyyah رضی اللہ عنہا gave her the funeral bath. The Holy Prophet ﷺ guided her how to give a funeral bath.[3] During the Caliphate of Sayyidina Abu Bakr رضی اللہ عنہ, one of her sons participated in a battle and fell ill. He came to Basra. She got the news of his illness and hastily left for Basra. But he had expired two days before she reached. She stayed in the castle of Banu Khalf. On the third day, she obtained perfume and used it to indicate that mourning beyond three days was forbidden except for the husband.[4] Then she stayed on in Basra.[5]

Death and Children

Exact date of her death and the number of children left behind are not known.

Excellence and Character

She narrated a few *Ahadith*. these were transmitted by Sayyidina Anas, Ibn Sireen, Hafsah Bin Sireen, Ismail Bin Abdur Rehman Bin Atiyyah, Abdul Maalik Bin Umair, Ali Bin Al-Qamar and Umm Sharahil. The Companions and the followers of the Companions learnt from her the method of giving a funeral bath.[6]

[1] Tabaqat Ibn Sa'd V-8, PP-321, 322.
[2] Muslim V-2, P-105.
[3] Bukhari V-1, P-168. Muslim V-1, PP-246, 247.
[4] Bukhari V-1, P-170.
[5] Asad ul-Ghabah V-5, P-603.
[6] Tahzeeb V-12, P-455. Asabah V-8, P-259.

She loved and respected the Holy Prophet ﷺ deeply. So did the holy Prophet ﷺ also.

Once the Holy Prophet ﷺ sent her a goat in charity. She, in her turn, sent some of the meat to Sayyidah Aishah رضی اللہ عنہا. When the Holy Prophet ﷺ came home, he asked for some food. Sayyidah Aishah رضی اللہ عنہا said, "We have nothing but meat of the goat you had sent to Nusaibah." He said, "Bring it because the goat had reached the person who deserved it", (implying the meat now received was a gift from Nusaibah).[1]

She also entertained and respected the relatives of the Holy Prophet ﷺ. Ibn Sa'd has stated that Sayyidina Ali رضی اللہ عنہ used to have his mid-day nap in the house of Sayyidah Umm Atiyyah رضی اللہ عنہا.[2]

She was very obedient to the injunctions of the Holy Prophet ﷺ. Since the Holy Prophet ﷺ had forbidden, she always avoided lamentation and moaning as marks of mourning over the dead. At the time of allegiance, she told the Holy Prophet ﷺ that a certain tribe had wailed at her house and she too would have to go and wail at their house (when someone died), so they must be excepted. Hence, he made that an exception.[3] But according to some versions, he gave no reply, and if he did make an exception then that was nly for her; otherwise wailing is not lawful. We have seen that she did not indulge in mourning and lamentation over the death of her own son at Basra and mourned his death only for three days as specified in the teachings of the Holy Prophet ﷺ.[4]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Muslim V-1, P-401.
[2] Asabah, V-8, P-259.
[3] Musnad, V-6, P-407.
[4] Majma' Bihar ul-Anwar V-2, P-114.

26

SAYYIDAH RABI' BINT MU'AWWIZ BIN AFRAA رضی اللہ عنہا

Name and Introduction

Rabi' by name, she belonged to *Najjar* family of the *Khazraj* tribe. The lineage runs as under: Rabi' Bint Mu'awwiz, Bin Harith, Bin Rifa'a, Bin Harith, Bin Sawad, Bin Maalik, Bin Ghanam, Bin Maalik, Bin Najjar. The name of her mother was Umm Tazeed. She was a daughter of Qais Bin Za'oora. Sayyidah Rabi' رضی اللہ عنہا and all her brothers are better known as the children of Afraa who was their grand mother.[1]

Islam and Marriage

She embraced Islam before migration. She was married to Iyaas Bin Bukair Laithi. In the morning the Holy Prophet ﷺ came to her house and sat himself on the bedding. Some girls were reciting verses on the sound of tambourine eulogising the martyrs of *Badr*. They recited the following verse in praise of the Holy Prophet ﷺ, وفینا نبی یعلم ما فی غد "And among us is a Prophet who knows what will happen tomorrow." The Holy Prophet ﷺ told them not to repeat this line and continue to recite what they were already reciting.[2]

Events of Life

She joined many battles for Islam where she nursed the wounded, served the fighting soldiers, distributed water and took the bodies of the martyrs to Madinah.[3] She was present at *Hudaibiyah*. She had also sworn allegiance at *Ba'it Ridwan*.

In 35 A.H., she separated herself from her husband on the condition that she surrendered all her belongings to him except

[1] Tahzeeb ut-Tahzeeb V-12, P-418. [2] Bukhari, V-2, P-570.
[3] Musnad V-6, P-358.

one shirt. But he claimed that too and Sayyidina Uthman رضی اللہ عنہ ruled that since she had promised everything, she must give away her shirt too.[1]

Nothing is known of the date of her death. Of the children Muhammad is the only one known.

Excellence and Character

As many as 21 Traditions are narrated on her authority. Her scholarship was so great that Companions like Sayyidina Ibn Abbas رضی اللہ عنہ and Zain ul-Aabideen رضی اللہ عنہ, used to consult her for difficult problems. Those who narrated on her authority included Aishah Bint Anas Bin Maalik, Sulaiman Bin Yasar, Abu Salamah Bin Abdur Rehman, Nafi' Ubadah Bin Al-Waleed, Khalid Bin Zakwan, Abdullah Bin Muhammad Bin Aqeel, Abu Ubaidah Bin Muhammad (grand son of Sayyidina Ammar Bin Yasir) and Muhammad Bin Abdur Rehman Bin Thauban.

The depth of her faith may be guaged from the incident of Asma' Bint Makhramah, wife of Abu Rabi' Makhzoomi. She came to her house with some women to sell perfume. She was a *Quraish* and learnt here that she had come to Rabi' whose brother had slain Abu Jahl at *Badr*. She exclaimed, "You are the sister of the murderer of our chief!" She did not like Abu Jahl to be called a chief, so retorted, "Not chief but slave's killer." Asma' did not like that Abu Jahl should be disgraced, so said, "It is forbidden to me to sell anything to you." Sayyidah Rabi' رضی اللہ عنہا said, "It is forbidden to me to buy anything from you."[2]

She had great love and respect for the Holy Prophet ﷺ. He often visited her house.[3] Once he came and asked for water to perform ablution.[4] On another occasion she took dates and grapes to the Holy Prophet ﷺ in two large dishes. In return he gave her gold and ornaments.[5] Once some body asked her about the features of the Holy Prophet ﷺ. She replied, "Suffice it to imagine that the sun is rising."[6]

[1] Asabah V-8, P-80, refe: Ibn Sa'd.
[2] Asad ul-Ghabah V-5, P-452.
[3] Musnad V-6, P-358.
[4] Abu Dawood V-1, P-13.
[5] Musnad V-6, P-359.
[6] Asad ul-Ghabah V-5, P-452.

27

SAYYIDAH UMM HAANI رضی اللہ عنہا

Name and Introduction

Fakhtah by name, her *kunyah* was Umm Haani. She was a daughter of Abu Talib, an uncle of the Holy Prophet ﷺ. The name of her mother was Fatimah Bint Asad. As such Sayyidina Ali رضی اللہ عنہ, Sayyidina Jafar Tayyar رضی اللہ عنہ and Umm Haani رضی اللہ عنہا were real brothers and sister.

Marriage and Islam

She was married to Hubairah Bin Amr (Bin Aa'iz) Makhzoomi. She embraced Islam in 8 A.H., after the conquest of Makkah. The same day, the Holy Prophet ﷺ took a bath in her house and offered the "*Chasht*" prayer. She had granted asylum to two of her relatives who were still unbelievers. The Holy Prophet ﷺ also confirmed their asylum.[1] Her husband, Hubairah, had fled to *Najran* on the fall of Makkah.

Death and Children

She lived many years after the death of Sayyidina Ali رضی اللہ عنہ and died during the regime of Amir Mu'awiyah رضی اللہ عنہ. She had four children, Amr, Haani, Yusuf and Ja'dah.

Excellence and Character

As many as 46 Traditions are reported on her authority.

[1] Musnad V-6, P-342.

one shirt. But he claimed that too and Sayyidina Uthman رضی اللہ عنہ ruled that since she had promised everything, she must give away her shirt too.[1]

Nothing is known of the date of her death. Of the children Muhammad is the only one known.

Excellence and Character

As many as 21 Traditions are narrated on her authority. Her scholarship was so great that Companions like Sayyidina Ibn Abbas رضی اللہ عنہ and Zain ul-Aabideen رضی اللہ عنہ, used to consult her for difficult problems. Those who narrated on her authority included Aishah Bint Anas Bin Maalik, Sulaiman Bin Yasar, Abu Salamah Bin Abdur Rehman, Nafi' Ubadah Bin Al-Waleed, Khalid Bin Zakwan, Abdullah Bin Muhammad Bin Aqeel, Abu Ubaidah Bin Muhammad (grand son of Sayyidina Ammar Bin Yasir) and Muhammad Bin Abdur Rehman Bin Thauban.

The depth of her faith may be guaged from the incident of Asma' Bint Makhramah, wife of Abu Rabi' Makhzoomi. She came to her house with some women to sell perfume. She was a *Quraish* and learnt here that she had come to Rabi' whose brother had slain Abu Jahl at *Badr*. She exclaimed, "You are the sister of the murderer of our chief!" She did not like Abu Jahl to be called a chief, so retorted, "Not chief but slave's killer." Asma' did not like that Abu Jahl should be disgraced, so said, "It is forbidden to me to sell anything to you." Sayyidah Rabi' رضی اللہ عنہا said, "It is forbidden to me to buy anything from you."[2]

She had great love and respect for the Holy Prophet ﷺ. He often visited her house.[3] Once he came and asked for water to perform ablution.[4] On another occasion she took dates and grapes to the Holy Prophet ﷺ in two large dishes. In return he gave her gold and ornaments.[5] Once some body asked her about the features of the Holy Prophet ﷺ. She replied, "Suffice it to imagine that the sun is rising."[6]

---

[1] Asabah V-8, P-80, refe: Ibn Sa'd.
[2] Asad ul-Ghabah V-5, P-452.
[3] Musnad V-6, P-358.
[4] Abu Dawood V-1, P-13.
[5] Musnad V-6, P-359.
[6] Asad ul-Ghabah V-5, P-452.

27

SAYYIDAH UMM HAANI رضی اللہ عنہا

Name and Introduction

Fakhtah by name, her *kunyah* was Umm Haani. She was a daughter of Abu Talib, an uncle of the Holy Prophet ﷺ. The name of her mother was Fatimah Bint Asad. As such Sayyidina Ali رضی اللہ عنہ, Sayyidina Jafar Tayyar رضی اللہ عنہ and Umm Haani رضی اللہ عنہا were real brothers and sister.

Marriage and Islam

She was married to Hubairah Bin Amr (Bin Aa'iz) Makhzoomi. She embraced Islam in 8 A.H., after the conquest of Makkah. The same day, the Holy Prophet ﷺ took a bath in her house and offered the "*Chasht*" prayer. She had granted asylum to two of her relatives who were still unbelievers. The Holy Prophet ﷺ also confirmed their asylum.[1] Her husband, Hubairah, had fled to *Najran* on the fall of Makkah.

Death and Children

She lived many years after the death of Sayyidina Ali رضی اللہ عنہ and died during the regime of Amir Mu'awiyah رضی اللہ عنہ. She had four children, Amr, Haani, Yusuf and Ja'dah.

Excellence and Character

As many as 46 Traditions are reported on her authority.

---

[1] Musnad V-6, P-342.

Those were narrated by Ja'adah, Yahya, Haroon, Abu Murrah, Abu Salih, Abdullah Bin Abbas, Sha'bi, Ata, Kuraib and Muhammad Bin Aqbah رضی اللہ عنہم اجمعین. She used to ask explanations of difficult points from the Holy Prophet ﷺ. Once she asked, explanation of the verse, وتأتون فی ناديكم المنكر "And is your assemblies you bring in strange and indecent things."[1]

She had great love and regard for the Holy Prophet ﷺ. This is why he came to her house on the conquest of Makkah and took some sweet drink. She also part took the same drink although she was fasting. Then she explained to the Holy Prophet ﷺ that she took the drink despite her fast. She was told that she might keep an alternate fast if she was redeeming one of the obligatory Ramadhan fasts otherwise she had choice of keeping or leaving the fast.[2]

The Holy Prophet ﷺ also loved her and advised her one day, "Umm Haani, get a goat. It is a thing of many blessings and benedictions."[3] On another occasion she said to the Holy Prophet ﷺ, "I have become old and feel weakness in moving in and out. Kindly tell me some good ritual which I may perform while sitting at home. He advised her to recite:

Glory of Allah	100 times.	سُبْحَانَ اللّٰهِ
Praise of Allah	100 times.	اَلْحَمْدُ لِلّٰهِ
Allah is Greatest	100 times.	اَللّٰهُ اَكْبَرُ
There is no god but Allah	100 times.	لَا اِلٰهَ اِلَّا اللّٰهُ

(Musnad V-6, P-344.)

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Ibid. [2] Musnad V-6. PP-341, 344. [3] Ibid.

28

SAYYIDAH FATIMAH BINT KHATTAB رضی اللہ عنہا

Name and Introduction

Fatimah by name, her *kunyah* was Umm Jameel. She was sister of Sayyidina Umar Ibn Khattab.

Marriage and Islam

She was married to Sa'eed Bin Zaid, and embraced Islam with her husband. The great Caliph of Islam, Sayyidina Umar رضی اللہ عنہ embraced Islam, due to his sister. The story is often-repeated that, after Sayyidina Hamzah رضی اللہ عنہ accepted Islam, Sayyidina Umar رضی اللہ عنہ was deeply upset and wanted to undo the source of Islam. With evil intention he was on his way to the house of the Holy Prophet ﷺ when a companion of the *Makhzoom* tribe informed him that his sister Fatimah رضی اللہ عنہا and his brother in-law Sa'eed رضی اللہ عنہ embraced Islam. He reached his sister's home and heard the recitation of the Holy Qur'an. He was anxious to know what the Qur'an really said. He asked his sister, "What voice was it?" Out of fear she had concealed the pages of the Qur'an and denied having read anything. He bluntly told his brother in-law and his sister that they had abandoned the religion of their fore-fathers and he beat them both mercilessly. His sister was bleeding profusely and said courageously, "Umar! You do whatever you like.

Islam cannot get out of our hearts." His heart moved and he took at her with love and requested her to read out to him what they were reading. Sayyidina Umar رضى الله عنه read the verses and was captivated by the dignity, grandeur and wisdom of the Qur'an. After a while he loudly said, أَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ "I bear witness that there is no god except Allah and that Muhammad ﷺ is His Apostle."[1]

Migration, Death and Children

Sayyidah Fatimah رضى الله عنها migrated to Madinah along with her husband. She died not very old. Exact date of her death is not known. She left only one son whose name was Abdur Rehman.

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Asabah V-8, P-161, Asad ul-Ghabah V-4, P-44.

29

SAYYIDAH ASMA' BINT UMAYS رضى الله عنها

Name and Introduction

Asma' by name, she belonged to the tribe of *Khas'am*. Her lineage runs as under: Asma' Bint Umays, Bin Ma'ad, Bin Harith, Bin Teem, Bin Ka'b, Bin Maalik, Bin Qahafah, Bin Aamir, Bin Rabi'ah, Bin Aamir, Bin Mu'awiyah, Bin Zayd, Bin Maalik, Bin Bishr, Bin Wahbullah, Bin Sharman, Bin Afras, Bin Khalf, Bin Aqba (Khas'am). The name of her mother was Hind (Khawlah) Bint Auf. She belonged to the tribe of *Kinanah*. On this account she was a foster sister of Sayyidah Maimunah رضى الله عنها, the Mother of the Faithful.

Marriage and Islam

She was married to Sayyidina Jafar رضى الله عنه, brother of Sayyidina Ali رضى الله عنه (who was ten years senior to him in age). She embraced Islam before the Holy Prophet ﷺ came to stay in the House of Arqam. Sayyidina Jafar رضى الله عنه also embraced Islam near about the same period.[1]

Life Events

She migrated to Habshah (Ethiopia) and stayed there for quite a few years. She came to Madinah in 7 A.H., when *Khayber* was conquered, she went to see Sayyidah Hafsah رضى الله عنها (Mother of the Faithful). Sayyidina Umar رضى الله عنه also came

[1] Seerat Ibn Hisham V-1, P-136, Asabah V-8, P-9.

in about the same time and enquired about her. He was told she was Asma'. He remarked, "The same Asma' who was in Habshah, who had seen seas." She said, "Yes, the same." He said, "We have excellence over you because we are the *Muhajirs*." She did not like that and said, "Never you were with the Holy Prophet ﷺ who used to feed the hungry and teach the illiterate. But we were in different conditions of life. We were living in far flung places when we bore hardships for the pleasure of Allah and His Apostle." When the Holy Prophet ﷺ came, she narrated the whole incident on which he said, "He migrated once only whereas you migrated twice. You are, therefore, superior." Sayyidah Asma' رضی اللہ عنہا and other migrants of her type were extremely happy over the remarks of the Holy Prophet ﷺ. The emigrants of Habshah came to Sayyidah Asma' رضی اللہ عنہا one after another and enquired about what the Holy Prophet ﷺ had said.❶

In the year 8 A.H., Sayyidina Jafar رضی اللہ عنہ got martyrdom in the battle of *Mutah*. The Holy Prophet ﷺ got the news and Sayyidah Asma' رضی اللہ عنہا came to his audience. She saw the Holy Prophet ﷺ in tears and grief-stricken. She enquired, "O Apostle of Allah! Why are you sad? Have you any news about Jafar?" He replied, "We have received the news that they have been martyred." She had taken her children along in neat and clean clothes. The Holy Prophet ﷺ called them near whereupon Sayyidah Asma' رضی اللہ عنہا shrieked (due to grief)." The Holy Prophet ﷺ asked his house hold to prepare meals for the children of Ja'far because they were grief-stricken.❷

Then the Holy Prophet ﷺ went to the mosque and sadly announced the news. A person came to inform him that the family of Ja'far was lamenting and mourning. He asked someone to prevent them; and, if they did not desist, put dust in their mouth (to shut it from mourning).❸ On the third day,❹ he personally went to house of Sayyidah Asma' رضی اللہ عنہا and prohibited mourning.❺

❶ Bukhari V-2, PP-607, 608. ❷ Musnad V-6, P-370.
❸ Bukhari V-2, P-611. ❹ Musnad V-8, P-369.
❺ The waiting period for a widow is 4 months 10 days. This version about Asma' is rare and is discussed in Fath al-Bari V-9, P-429.

After about six months in Shawwal, 8 A.H., the Holy Prophet ﷺ got Sayyidah Asma' رضی اللہ عنہا (now a widow) married with Sayyidina Abu Bakr رضی اللہ عنہ.❶ After two years in the month of Zi-qadah in 10 A.H., Muhammad Bin Abu Bakr was born. Sayyidah Asma' رضی اللہ عنہا had undertaken the journey for *Hajj* and at *Zul-Halifah* Muhammad was born. She enquired, "What should I do now?" The Holy Prophet ﷺ told her, "Take a bath and put on your *ihram*."❷

During the last illness of the Holy Prophet ﷺ, Sayyidah Umm Salamah and Sayyidah Asma' رضی اللہ عنہن diagnosed pleurisy and wished to give medicine. But the Holy Prophet ﷺ declined. Then he fainted due to severity of illness. They put the medicine in his mouth and unknowingly he took it. On recovery, he felt its effect and said, "This advice (of medicine) must have been given by Asma'. She has brought this wisdom with her from Habshah. This medicine may be given to every body except Abbas." As such the medicine was given to all the wives of the Holy Prophet ﷺ.❸

In 13 A.H., Sayyidina Abu Bakr رضی اللہ عنہ died and the funeral bath was given to him by Sayyidah Asma' رضی اللہ عنہا according to his will.❹ She was then married with Sayyidina Ali رضی اللہ عنہ. Muhammad, a son of Sayyidina Abu Bakr رضی اللہ عنہ also came along with her. He was brought up under the loving care of Sayyidina Ali رضی اللہ عنہ.

One day Muhammad Bin Jafar رضی اللہ عنہ and Muhammad Bin Abu Bakr رضی اللہ عنہ vied with each other and each called himself superior to the other. Sayyidina Ali رضی اللہ عنہ asked Sayyidah Asma' رضی اللہ عنہا to settle their dispute. She said, "Jafar was superior to all young men and Abu Bakr was superior to all aged men." Sayyidina Ali رضی اللہ عنہ said, "Then what is left for us?"❺

In the year 38 A.H., Muhammad Bin Abu Bakr رضی اللہ عنہ was slain in Egypt and his corpse was placed in donkey's hide and put to fire. Sayyidah Asma' رضی اللہ عنہا was very angry and in

❶ Asabah V-8, P-9. ❷ Muslim V-1, PP-385, 394.
❸ Bukhari V-2, Tabaqat V-2, PP-31, 32. Musnad V-2, P-4, 38.
❹ Asabah V-8, P-9. ❺ Asabah V-8, P-9.

great anguish but she displayed great patience and stood up on the prayer carpet to offer prayers.[1]

Death and Children

Sayyidina Ali رضی اللہ عنہ was martyred in 40 A.H. After him, Sayyidah Asma' رضی اللہ عنہا also died.[2] From the three wedlocks she had, Muhammad, Abdullah and Awn were born of Sayyidina Jafar رضی اللہ عنہ, second Muhammad was born of Sayyidina Abu Bakr رضی اللہ عنہ and Yahya of Ali رضی اللہ عنہ.[3]

It is stated in *Riyadh un-Nadhrah* that Sayyidina Ali رضی اللہ عنہ had two sons by her Yahya and Awn.[4] But Ibn Atheer has called an exaggeration of the notorious *Ibn Kalbi*.

Excellences

As many as 60 Traditions are quoted on the authority of Sayyidah Asma' رضی اللہ عنہا. The narrations were made by Sayyidina Umar, Abu Musa Ash'ari, Abdullah Bin Jafar, Ibn Abbas, Qasim Bin Muhammad, Abdullah Bin Shaddad Bin Al-Haad, Urwah Bin Musayyib, Umm Aun Bint Muhammad Bin Jafar, Fatimah Bint Ali and Abu Yazid Madni رضی اللہ عنہم اجمعین.

She got her education directly from the Holy Prophet ﷺ who had told her a particular charm to be read in affliction and troubles.[5] Once the Holy Prophet ﷺ saw the children of Jafar رضی اللہ عنہ and asked, "Why are they so weak and lean?" Asma' رضی اللہ عنہا said, "They are afflicted with evil eyes." He advised her to conjure. She read out some words of incantation which he (the Holy Prophet ﷺ) said were sufficient.[6] She also gave interpretation of dreams and Sayyidina Umar رضی اللہ عنہ often asked her about his dreams.[7]

◆◆◆◆◆◆ ❀ ◆◆◆◆◆◆

1 Ibid.
2 Khulasah Tahzeeb P-488.
3 Istiab V-2, P-725.
4 Riyad un-Nadhra V-2, P-649.
5 Musnad V-6, P-369.
6 Muslim V-2, P-223.
7 Asabah V-8, P-9.

30

SAYYIDAH ASMA' BINT ABU BAKR رضی اللہ عنہا

Name and Introduction

Her name was Asma'. Her by name was *Zaat un-Nitaqain*. She was a daughter of Sayyidina Abu Bakr رضی اللہ عنہ. Mother's name was Qatlah Bint Abdul Uzza. She was born in Makkah 27 years before the *Hijrat* (migration).

Marriage and Islam

She was married to Sayyidina Zubair Bin Awam رضی اللہ عنہ. She was among the early converts to Islam like her husband. Ibn Is-haq said she was the 18th persons to have embraced Islam.

Life Events

On the eve of his *Hijrat* to Madinah, Sayyidina Abu Bakr رضی اللہ عنہ came to her house and told her about the proposed migration to Madinah. Sayyidah Asma' رضی اللہ عنہا prepared the luggage for the journey. She arranged two to three days meals in the tiffin-carrier. She tore the '*Nataq*' (a sheet tied round the waist by women) and fastened the tiffin carrier with it. On this account she came to be called '*Zat un-Nitaqin*'.[1]

Sayyidina Abu Bakr رضی اللہ عنہ took with him the whole cash

1 Bukhari V-1, PP-553, 555.

available. Abu Qahafah, father of Sayyidina Abu Bakr رضی اللہ عنہ remarked, "He (Abu Bakr) has given us physical and monetary un-easiness." Sayyidah Asma' رضی اللہ عنہا corrected him, saying, "He has left a lot of money." She got up and put many a stone on the place where Sayyidina Abu Bakr رضی اللہ عنہ had kept his cash, and covered them with a sheet of cloth. She then took Abu Qahafah (her grandfather) who had no sight in old age and showed her the 'wealth'! He felt the stones beneath sheet of cloth and got convinced that there was a sufficient wealth for their day to day living.❶

On reaching Madinah, the Holy Prophet ﷺ sent for the women fold from Makkah and among those who came down to Madinah was Sayyidah Asma' رضی اللہ عنہا.❷ She stayed in Qaba where Abdullah Bin Zubair رضی اللہ عنہ was born. She brought him to the audience of the Holy Prophet ﷺ who gave him the first drink of infancy (*Tahneek*), and prayed for him.❸ When Abdullah came of age, she stayed with him because Sayyidina Zubair رضی اللہ عنہ had divorced her.❹

Sayyidina Abdullah رضی اللہ عنہ was a person of high character and conduct due to the first drink of infancy he got from the Holy Prophet ﷺ. He refused to pledge support to Yazid, son of Amir Mu'awiyah رضی اللہ عنہ because of his low character. He was deeply respected and a large number of good Muslims supported his stand. He was able to rule over a large part of the land occupied by Muslims. However, when Abdul Maalik Bin Marwan came to power, he occupied some of the provinces till then under control of Sayyidina Abdullah Bin Zubair رضی اللہ عنہ.

The Syrian forces besieged the Holy *Ka'bah*. He came to his mother, Sayyidah Asma' رضی اللہ عنہا for advice. She advised him to die fighting the enemy. When his last hour and martyrdom appeared very close he again came to his mother for

❶ Musnad Ahmad V-2, P-350.
❷ Asabah V-4, P-229. Tabaqat, V-1, P-161. Tahzeeb V-5, P-214.
❸ Bukhari V-1, P-555.
❹ Fath al-Bari, V-1, P-163. Asad ul-Ghabah V-5, P-392.

advice. She said, "My son! Degrading and disgraceful peace for fear of death is not better to being killed because to fight with sword in honour is better than to beat with a whip in dishonour:" He acted on his mother's advice and fell down fighting courageously. Hajjaj put his dead body on a cross. Sayyidah Asma' رضی اللہ عنہا visited his dead body after three days with her slave-girl. She bore indefinite patience and forbearance -and only said, "Has not the time arrived for this rider to get down his mount?"❶

Hajjaj called for Sayyidah Asma' رضی اللہ عنہا. She refused. He sent another man with threats of force. But she refused believing only in Allah's majesty and omnipotence. Hajjaj, at long last, came personally and following conversation took place between the two:

Hajjaj: "Say, how I have treated the enemy of God (Ibn Zubair)?"

Sayyidah Asma' رضی اللہ عنہا: "You have spoiled his worldly life whereas he has spoiled your Hereafter. I have heard you called him the son of *Zat un-Nitaqain*. By Allah, I am *Zat un-Nitaqain*. I tied up the meals of the Holy Prophet ﷺ and Sayyidina Abu Bakr رضی اللہ عنہ with my *nitaq*, half of which I wrapped round my waist. Remember I heard the Holy Prophet ﷺ saying, 'A big liar and a tyrant will be borne in the tribe of *Thaqif*.' I have seen the big liar. As for as the tyrant, it is you." Hajjaj heard this Tradition and got up silently to go.❷

After a few days the dead body of Sayyidina Abdullah Bin Zubair رضی اللہ عنہ was brought down under orders of Abdul Maalik. Hajjaj got it thrown in the graveyard of the Jews. Sayyidah Asma' رضی اللہ عنہا got the dead body from the graveyard, gave it a bath and offered funeral prayers. His body had been mutilated. The limbs would come off, but she displayed forbearnace and said, "The mercy and blessing will descend on

❶ Asad ul-Ghabah V-3, P-163. Isti'ab V-1, P-366.
❷ Muslim V-2, P-375.

available. Abu Qahafah, father of Sayyidina Abu Bakr رضی اللہ عنہ remarked, "He (Abu Bakr) has given us physical and monetary un-easiness." Sayyidah Asma' رضی اللہ عنہا corrected him, saying, "He has left a lot of money." She got up and put many a stone on the place where Sayyidina Abu Bakr رضی اللہ عنہ had kept his cash, and covered them with a sheet of cloth. She then took Abu Qahafah (her grandfather) who had no sight in old age and showed her the 'wealth'! He felt the stones beneath sheet of cloth and got convinced that there was a sufficient wealth for their day to day living.❶

On reaching Madinah, the Holy Prophet ﷺ sent for the women fold from Makkah and among those who came down to Madinah was Sayyidah Asma' رضی اللہ عنہا.❷ She stayed in Qaba where Abdullah Bin Zubair رضی اللہ عنہ was born. She brought him to the audience of the Holy Prophet ﷺ who gave him the first drink of infancy (*Tahneek*), and prayed for him.❸ When Abdullah came of age, she stayed with him because Sayyidina Zubair رضی اللہ عنہ had divorced her.❹

Sayyidina Abdullah رضی اللہ عنہ was a person of high character and conduct due to the first drink of infancy he got from the Holy Prophet ﷺ. He refused to pledge support to Yazid, son of Amir Mu'awiyah رضی اللہ عنہ because of his low character. He was deeply respected and a large number of good Muslims supported his stand. He was able to rule over a large part of the land occupied by Muslims. However, when Abdul Maalik Bin Marwan came to power, he occupied some of the provinces till then under control of Sayyidina Abdullah Bin Zubair رضی اللہ عنہ.

The Syrian forces besieged the Holy *Ka'bah*. He came to his mother, Sayyidah Asma' رضی اللہ عنہا for advice. She advised him to die fighting the enemy. When his last hour and martyrdom appeared very close he again came to his mother for

❶ Musnad Ahmad V-2, P-350.
❷ Asabah V-4, P-229. Tabaqat, V-1, P-161. Tahzeeb V-5, P-214.
❸ Bukhari V-1, P-555.
❹ Fath al-Bari, V-1, P-163. Asad ul-Ghabah V-5, P-392.

advice. She said, "My son! Degrading and disgraceful peace for fear of death is not better to being killed because to fight with sword in honour is better than to beat with a whip in dis-honour." He acted on his mother's advice and fell down fighting courageously. Hajjaj put his dead body on a cross. Sayyidah Asma' رضی اللہ عنہا visited his dead body after three days with her slave-girl. She bore indefinite patience and forbearance and only said, "Has not the time arrived for this rider to get down his mount?"❶

Hajjaj called for Sayyidah Asma' رضی اللہ عنہا. She refused. He sent another man with threats of force. But she refused believing only in Allah's majesty and omnipotence. Hajjaj, at long last, came personally and following conversation took place between the two:

Hajjaj: "Say, how I have treated the enemy of God (Ibn Zubair)?"

Sayyidah Asma' رضی اللہ عنہا: "You have spoiled his worldly life whereas he has spoiled your Hereafter. I have heard you called him the son of *Zat un-Nitaqain*. By Allah, I am *Zat un-Nitaqain*. I tied up the meals of the Holy Prophet ﷺ and Sayyidina Abu Bakr رضی اللہ عنہ with my *nitaq*, half of which I wrapped round my waist. Remember I heard the Holy Prophet ﷺ saying, 'A big liar and a tyrant will be borne in the tribe of *Thaqif*.' I have seen the big liar. As for as the tyrant, it is you." Hajjaj heard this Tradition and got up silently to go.❷

After a few days the dead body of Sayyidina Abdullah Bin Zubair رضی اللہ عنہ was brought down under orders of Abdul Maalik. Hajjaj got it thrown in the graveyard of the Jews. Sayyidah Asma' رضی اللہ عنہا got the dead body from the graveyard, gave it a bath and offered funeral prayers. His body had been mutilated. The limbs would come off, but she displayed forbearnace and said, "The mercy and blessing will descend on

❶ Asad ul-Ghabah V-3, P-163. Isti'ab V-1, P-366.
❷ Muslim V-2, P-375.

these parts of his body."

Death and Children

Sayyidah Asma' رضی اللہ عنہا used to pray that she may not die until she had seen the dead body of Abdullah, her son. After a week of the burial of Sayyidina Abdullah Bin Zubair رضی اللہ عنہ she breathed her last. It was the month of Jamadi ul-Awwal, of the year 73 A.H. She was 100 years old. The names of her children are: Abdullah, Munzir, Urwah, Muhajir, Khadija tul-Kubra, Umm ul-Hassan and Aishah.[1]

Features

Although she was 100 years old, but all her teeth were intact, and her general health and consciousness were normal.[2] She was heavily built and tall of stature. Towards end of her life, she had lost eye-sight.[3]

Excellence and Character

As many as 56 Traditions are quoted on her authority by Abdullah, Urwah, (her sons) Ibad Bin Abdullah, Abdullah Bin Qaisar, Abu Bakr and Aamir (her sons), Ibn Zubair, Muttalib Bin Hautab, Muhammad Bin Munkadir, Ibn Abbas, Safiyyah Bint Shaibah, Ibn Abi Malikah, Wahb Ibn Kaisan, Abu Bakr, Aamir, Ibn Zubair, Muttalib Ibn Halab, Muhammad Ibn Munkadir, Muslim Mu'arri, Abu Naufal and Ibn Abu Aqrab.

She was inclind to all kinds of virtue. Once the Holy Prophet ﷺ led the prayer of solar eclipse and it was very lengthy. She looked sideways and found Farbah and Laghir standing too and told herself that she must stand more than these women.[4] But the prayer extended many hours and she swooned. Water had to be sprinkled on her head.[5] Ibn Abu Mulaikah said that whenever she got headache, she caught hold

❶ Tabari V-3, P-2461. Riyadh un-Nadhrah PP-279, 280.
❷ Asabah V-8, P-8.
❸ Musnad V-6, P-348. Asad ul-Ghabah V-5, P-393.
❹ Musnad V-6, P-349. ❺ Bukhari V-1, P-144.

of her head and said, "This is (due to) my sin (and the sins which God keeps forgiving are far more in number).

Truthfulness and courage to defend the right were her nobles features of character. One day Hajjaj was sitting on the pulpit. Sayyidah Asma' رضی اللہ عنہا came to him with her maid servant and enquired, "Where is the Amir?" She went close to Hajjaj who addressed her, "Your son (Abdullah) had spread apostasy in the house of Allah. That is why God punished him grievously." She retorted bravely, "You are a liar. He was not apostate. He was pious, fast observing and worshipped Allah in the long nights."[1]

Despite being guardian of high sense of self-respect, she was very humble and co-operating in her demeanour. When she was married to Sayyidina Zubair رضی اللہ عنہ, he had no possessions except a camel and a horse. She gave grain to the horse, brought water and kneaded flour. Since she did not know how to prepare loaves, some of the women from the *Ansar* came and cooked the loaves for them. She went to the land given by the Holy Prophet ﷺ to Sayyidina Zubair رضی اللہ عنہ a distance of three furlongs picked up the date stones from the field and brought the bundle on her head to her home. One day she met the Holy Prophet ﷺ in this condition on the way. The Holy Prophet ﷺ offered her a ride on the camel but she felt shy of riding. She narrated the incident to Sayyidina Zubair رضی اللہ عنہ who said, "Glory be to God. You were not shy of carrying load on your head." After sometime, Sayyidina Abu Bakr رضی اللہ عنہ gave her a slave for service who looked after their house. When relieved of hard labour, she praised her father and said, فکانما اعتقنی "As if he has set me free from bonds."[2]

Due to poverty she spent every item after proper measurement. The Holy Prophet ﷺ prohibited her from measuring and said that Allah will also give you with measurement. She gave up the habit and thenceforth, her

❶ Musnad V-6, P-351. ❷ Bukhari V-2, P-756.

these parts of his body."

Death and Children

Sayyidah Asma' رضی اللہ عنہا used to pray that she may not die until she had seen the dead body of Abdullah, her son. After a week of the burial of Sayyidina Abdullah Bin Zubair رضی اللہ عنہ, she breathed her last. It was the month of Jamadi ul-Awwal, of the year 73 A.H. She was 100 years old. The names of her children are: Abdullah, Munzir, Urwah, Muhajir, Khadija tul-Kubra, Umm ul-Hassan and Aishah.❶

Features

Although she was 100 years old, but all her teeth were intact, and her general health and consciousness were normal.❷ She was heavily built and tall of stature. Towards end of her life, she had lost eye-sight.❸

Excellence and Character

As many as 56 Traditions are quoted on her authority by Abdullah, Urwah, (her sons) Ibad Bin Abdullah, Abdullah Bin Qaisar, Abu Bakr and Aamir (her sons), Ibn Zubair, Muttalib Bin Hautab, Muhammad Bin Munkadir, Ibn Abbas, Safiyyah Bint Shaibah, Ibn Abi Malikah, Wahb Ibn Kaisan, Abu Bakr, Aamir, Ibn Zubair, Muttalib Ibn Halab, Muhammad Ibn Munkadir, Muslim Mu'arri, Abu Naufal and Ibn Abu Aqrab.

She was inclind to all kinds of virtue. Once the Holy Prophet ﷺ led the prayer of solar eclipse and it was very lengthy. She looked sideways and found Farbah and Laghir standing too and told herself that she must stand more than these women.❹ But the prayer extended many hours and she swooned. Water had to be sprinkled on her head.❺ Ibn Abu Mulaikah said that whenever she got headache, she caught hold

❶ Tabari V-3, P-2461. Riyadh un-Nadhrah PP-279, 280.
❷ Asabah V-8, P-8.
❸ Musnad V-6, P-348. Asad ul-Ghabah V-5, P-393.
❹ Musnad V-6, P-349. ❺ Bukhari V-1, P-144.

of her head and said, "This is (due to) my sin (and the sins which God keeps forgiving are far more in number).

Truthfulness and courage to defend the right were her nobles features of character. One day Hajjaj was sitting on the pulpit. Sayyidah Asma' رضی اللہ عنہا came to him with her maid servant and enquired, "Where is the Amir?" She went close to Hajjaj who addressed her, "Your son (Abdullah) had spread apostasy in the house of Allah. That is why God punished him grievously." She retorted bravely, "You are a liar. He was not apostate. He was pious, fast observing and worshipped Allah in the long nights."❶

Despite being guardian of high sense of self-respect, she was very humble and co-operating in her demeanour. When she was married to Sayyidina Zubair رضی اللہ عنہ, he had no possessions except a camel and a horse. She gave grain to the horse, brought water and kneaded flour. Since she did not know how to prepare loaves, some of the women from the *Ansar* came and cooked the loaves for them. She went to the land given by the Holy Prophet ﷺ to Sayyidina Zubair رضی اللہ عنہ a distance of three furlongs picked up the date stones from the field and brought the bundle on her head to her home. One day she met the Holy Prophet ﷺ in this condition on the way. The Holy Prophet ﷺ offered her a ride on the camel but she felt shy of riding. She narrated the incident to Sayyidina Zubair رضی اللہ عنہ who said, "Glory be to God. You were not shy of carrying load on your head." After sometime, Sayyidina Abu Bakr رضی اللہ عنہ gave her a slave for service who looked after their house. When relieved of hard labour, she praised her father and said, فکانما اعتقنی "As if he has set me free from bonds."❷

Due to poverty she spent every item after proper measurement. The Holy Prophet ﷺ prohibited her from measuring and said that Allah will also give you with measurement. She gave up the habit and thenceforth, her

❶ Musnad V-6, P-351. ❷ Bukhari V-2, P-756.

poverty changed into prosperity.[1]

She was extremely generous. Sayyidah Aishah رضی اللہ عنہا left for her (as a real sister) a jungle in legacy which she sold for one lac *dirhams* and spent the whole amount on her close relatives.[2] Whenever she fell ill, she set her slaves at liberty.[3] Sayyidina Zubair رضی اللہ عنہ was sharp of temper. She asked the Holy Prophet ﷺ if she could spend on charity without permission of Sayyidina Zubair رضی اللہ عنہ. The Holy Prophet ﷺ permitted her.[4]

Once her mother came to Madinah and asked her for some money. Since she (her mother) was still an unbeliever, she asked the Holy Prophet ﷺ if she could help her mother. He allowed her to do good to her mother.[5]

She performed the *Hajj*—pilgrimage several times. The first *Hajj* was performed in the company of the Holy Prophet ﷺ.[6] She did not remember anything of that.[7] So, when she came to perform *Hajj* after the Prophet's ﷺ death, she offered prayers at night at *Muzdalifah* and asked her slave if the moon had set. She said, "No." But, when it set, she said, "Come with me for *rami*." She came back after *rami* and offered the *Fajr* prayer. The slave said, "You were very hasty," but she said, "The Holy Prophet ﷺ had allowed this to the women."[8] Whenever she passed by these places, she would say, "We had stopped here in the Prophet's ﷺ times and we had very little luggage. I, Aishah and Zubair had performed Umrah, and had abandoned the *ihram* after *tawaf*."[9]

She was a very brave lady and stories of her fearlessness have been narrated above. During the regime of Sa'eed Bin Aas, when there was chaos and lawlessness every where, she kept a long dagger with her. When asked by people what would

[1] Musnad V-6, P-352.
[2] Bukhari.
[3] Khulasah Tahzeeb P-488.
[4] Musnad V-6, P-353.
[5] Bukhari V-2, P-884.
[6] Muslim V-1, P-479.
[7] Bukhari V-1, P-237.
[8] Ibid.
[9] Ibid.

she do with it, she said, "If a thief enters upon us, I shall tear open his belly with it."[1]

The people generally looked upon her as a spiritual and sacred personality and came to her to invoke blessings and prayers. If a woman suffering from fever came to her, she would sprinkle water on her chest and say, "The Holy Prophet ﷺ told us to cool down fever with water."[2] Sayyidina Ibn Umar and Sayyidah Aishah رضی اللہ عنہم quoted the Holy Prophet ﷺ as having said that fever was due to heat of the hell fire and should be quenched with water.)[3] Whenever a family member fell ill, she would wash the long shirt of the Holy Prophet ﷺ and give its water to the patient to drink. He would be cured.[4] (The shirt was given to her by Sayyidah Aishah رضی اللہ عنہا on her death bed.)

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Tabari V-13, P-2461.
[2] Bukhari V-2, P-852.
[3] Ibid.
[4] Musnad V-6, P-348.

31

SAYYIDAH FATIMAH BINT QAIS رضى الله عنها

Name and Introduction

Fatimah by name, her lineage was as under: Fatimah Bint Qais, Bin Khalid Akbar, Bin Wahb, Tha'labah, Bin Waa'ila, Bin Amr, Bin Shaiban, Bin Maharib, Bin Fahr. The name of her mother was Umaimah Bint Rabi'ah and she belonged to *Banu Kinanah*.

Marriage, Islam and Migration

She was married to Abu Amr Bin Hafs Bin Mughira. She accepted Islam among the very first batches and migrated to Madinah.

Life Events

In 10 A.H., Sayyidina Ali رضى الله عنه led an army to Yemen. Abu Amr رضى الله عنه (husband of Sayyidah Fatimah Bint Qais رضى الله عنهم) accompanied him. At the time of departure for Yemen, he sent a message of final divorce to Fatimah رضى الله عنها through Ayyash Bin Abi Rabi'ah along with barley and dates weighting five *sa'a* each, (an old Arab weight). She demanded a house to live and provisions for life. Ayyash bluntly said, "Whatever has been given is by way of goodness, otherwise nothing is due from us." Naturally Fatimah was in anger with this unwhole-

some reply. She picked up her clothes and came to the audience of the Holy Prophet ﷺ who enquired, "How many times has he divorced?" She replied, "Thrice!" He again said, "Now you are no more entitled to provisions.[1] You complete your *'iddah* at Umm Sharik, but since her relatives visit her you may preferably stay with Ibn Maktoom." who was blind and was also her cousin.

When the *'iddah* (period of compulsory waiting for a divorced lady) came to its end, proposals of remarriage with her came from Amir Mu'awiyah, Abu Jahm, and Usamah Bin Zaid. The Holy Prophet ﷺ advised her to agree to her remarriage with Usamah Bin Zaid رضی اللہ عنہ. But she declined in the hope that the Holy Prophet ﷺ might himself take her as a wife. The Holy Prophet ﷺ repeated his advice saying, "Obey Allah and His Messenger. There is blessing for you in it." She agreed. After marriage with Usamah, she said that she had become an enviable lady by the marriage proposed and arranged by the Holy Prophet ﷺ.[2]

In 23 A.H., Sayyidina Umar رضی اللہ عنہ died. Till then the meetings of the *Majlis Shoora* (Muslim Parliament) were held in the house of Sayyidah Fatimah رضی اللہ عنہا.[3]

In 54 A.H., Sayyidina Usamah رضی اللہ عنہ died. It was the biggest shock in the life of Sayyidah Fatimah رضی اللہ عنہا. She did not enter a new wedlock for the rest of her life and stayed with her brother Dahak for the remaining period of her life. When Yazid appointed Dahak as governor of Iraq, Fatimah رضی اللہ عنہا also accompanied him to Kufa, the capital of Iraq. She lived in Kufa till her death. She was alive during the Caliphate of Sayyidna Abdullah Ibn Zubair رضی اللہ عنہ.[4] The date and year of her death is not known. She was handsome in her physical features.[5]

---

[1] During *'iddah* (waiting period) the provision of the woman is the responsibility of the man who divorces her. This is not a proper place to discuss this case.
[2] Muslm V-1, PP-583, 585. Musnad V-6, PP-411, 414.
[3] Asad ul-Ghabah, V-8, P-826.
[4] Muslim V-1, P-586.
[5] Asabah V-8, P-164.

Excellence and Character

Asād ul-Ghabah, (famous book of biographies) states: لها عقل وكمال "She was an intelligent and accomplished lady."[1] A daughter of Sayyidina Sa'eed Bin Zaid رضی اللہ عنہ was betrothed to Abdullah Bin Amr (Bin Uthman) who divorced her finally. Sayyidah Fatimah رضی اللہ عنہا who was her aunt sent her message to come to her house. Marwan (the governor) sent Qabisah (as messenger) to enquire from Sayyidah Fatimah رضی اللہ عنہا as to how she was asking the daughter of Sa'eed to leave her home before the expiry *'iddah*. She replied, "The Holy Prophet ﷺ gave me a like order", then she narrated her own story and recited the Qur'an:

إِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْهُنَّ لِعِدَّتِهِنَّ وَاَحْصُوا الْعِدَّةَ وَاتَّقُوا اللّٰهَ رَبَّكُمْ لَا تُخْرِجُوْهُنَّ مِنْۢ بُيُوْتِهِنَّ وَلَا يَخْرُجْنَ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ

"When you intend to divorce women, divorce them in the beginning of their waiting period ('iddah), and count the waiting period; and fear Allah, your Lord. Do not expel them from their houses—nor should they themselves go forth, except when they commit a manifest indecency."
(65:1)

This concerns a possibility of reconciliation; it is followed thus:

فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ فَارِقُوْهُنَّ بِمَعْرُوْفٍ

"So, when they are about to complete their (waiting) term, either retain them with honour or part with them with honour." *(65:2)*

So, there is no possibility after three pronouncements. She added, "Because you hold that unless she is pregnant, provision need not be given to her, so it is of no use to stop her." (When Marwan learnt of it, he said that it is a woman's words and he commanded the divorced woman to return to her home. So, she

---

[1] V-5, P-526.

returned and spent her *'iddah* there.)[1]

Sayyidah Fatimah رضی اللہ عنہا also narrated some Traditions of the Holy Prophet ﷺ through Qasim Bin Muhammad, Abu Bakr Bin Abul Jahm, Abu Salamah, Sa'eed Bin Musayyib, Urwah, Adullah Bin Abdullah, Aswad, Sulaiman Bin Yasar, Abdullah Al-Bahi, Muhammad Bin Abdur Rehman Bin Thauban, Sha'bi, Abdur Rehman Bin Aasim and Tamim.

Her conduct and demeanour was gentle. Sha'bi was her pupil. He came to see her and was entertained with dates and *sattoo* (a drink made of barley flour).[2]

[1] Muslim V-1, P-584. Musnad V-6, PP-415, 416.
[2] Muslim V-1, P-585.

32

SAYYIDAH SHIFA' BINT ABDULLAH رضی اللہ عنہا

Name and Introduction

Shifa' by name, she belonged to the *Adi* family of the *Quraish* tribe. Her lineage runs as under: Shifa Bint Abdullah, Bin Abd Shams, Bin Khalf, Bin Saddad, Bin Abdullah, Bin Qart, Bin Zarrah, Bin Adi, Bin Ka'b, Bin Lu'ayy. The name of her mother was Fatimah Bint Wahb, Bin Amr, Bin Aa'id, Bin Amr, Bin Makhzoom.

Marriage and Islam

She was married to Abu Hashmah Bin Huzaifah Adavi. She had embraced Islam before migration to Madinah.[1]

Life Events

She had great love and respect for the Holy Prophet ﷺ. He used to visit her occasionally she had set aside separately a bedding for the rest of the Holy Prophet ﷺ and a loin cloth for his use. This was a contrivance to get the sweat and perspiration of the Holy Prophet ﷺ which these things of use absorbed. She kept collecting it and left it for her children as a sacred legacy. But Marwan took away these sacred relics from them.[2] The Holy Prophet ﷺ had also gifted her a house where

[1] Asabah V-8, P-20.
[2] Asad ul-Ghabah V-5, P-486. Asabah V-8, P-121.

she lived with her son.[1] Sayyidina Umar رضی اللہ عنہ had great respect and regard for her and Ibn Sa'd said, كان عمر يقدمها فى الرأى ويرعاها ويفضلها وربما ولاها شيئا من امر السوق "Always gave preference to her opinion. He made her incharge of market management."[2]

The year of her death is not known. She had two children, a son Sulaiman by name and a daughter who was betrothed to Shurahbil Bin Hasanah.

Excellence and Character

In the pre-Islamic days two things were signs of peculiarity incantation and writing. She asked the Holy Prophet ﷺ about incantation and he granted her permission saying, "Teach it to Hafsah too." And he said the same thing about writing.[3] She made this incantation to remove the pain of ant sting: بسم الله صلو صليب جبر تعوذا من اقوامها فلا تضر احدا اللّٰهم اكشف الباس رب الناس.[4]

She also quoted about 12 Traditions of the Holy Prophet ﷺ. They are narrated by Abu Bakr, Uthman, her grand sons, and Abu Salamah, Sayyidah Hafsah and Abu Is-haq رضی اللہ عنہم اجمعین.

'Asad ul-Ghabah'[5] (a book of biographies) says about her: كانت من عقلاء النساء وفضائلهن "She was an intelligent and scholarly lady."

Sayyidina Umar رضی اللہ عنہ gave her a sheet of cloth and one better than that to Aatikah Bint Usaid to which she objected saying, "May your hands be dusty. You gave her a better one although I was a Muslim before she was. I am your cousin. Besides, you had summoned me while she came on her own." But he told her that Aatikah was closer in relationship to the Holy Prophet ﷺ.[6]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Asabah P-21, refe: Ibn Sa'd.
[2] Asabah P-121.
[3] Musnad, V-6, P-379.
[4] Asad ul-Ghabah V-5, P-487.
[5] V-5, P-486.
[6] Ibid V-5, P-497.

33

SAYYIDAH ZAINAB BINT ABU MU'AWIYAH رضی اللہ عنہا

Name and Introduction

Zainab was her name. Her by name was Raa'itah. She belonged to the tribe of *Thaqeef*. Her lineage was as under: Zainab Bint Abdullah Bin Abu Mu'awiyah, Bin Itaab, Bin As'ad, Bin Ghadirah, Bin Hateet, Bin Jashm, Bin Thaqeef.

Marriage

She was married to Sayyidina Abdullah Bin Mas'ood رضی اللہ عنہ who had no means of livelihood while she was a skilled and competent person and took over the burden of livelihood of her husband and children. One day she said to her husband, "You and your children are preventing me from giving alms and charity. Whatever I earn I spend on you and your children." He replied, "I do not wish to see you in loss. You are free to find a way of your advantage." She went to the Holy Prophet ﷺ to complain that all her earnings were spent on the husband and children and she was left with nothing to do charity for the needy. The Holy Prophet ﷺ assured her of good reward and said she should continue to look after her family.[1]

Very little is known of her life. Even date of her death is unknown.

[1] Muslim.

Children

Abu Ubaidah, a famous *muhaddith* (Scholar in Traditions) of his time was her son.

Excellence and Character

She quoted a few Traditions on the authority of the Holy Prophet ﷺ, Sayyidina Umar رضی اللہ عنہ and Sayyidina Ibn Mas'ood رضی اللہ عنہ. Among the narrators are Abu Ubaidah, Amr Bin Harith, Bin Abi Darrar, Basr Bin Sa'eed, Ubaid Bin Sabiq, Kulthum and Muhammad Bin Amr Bin Harith.

She had a special status with the Holy Prophet ﷺ and she often visited him. One day she was examining his hair to pick up lice, if any. Some of the women from the *Muhajirs* were also sitting near by. Some problem cropped up for discussion. She stopped examining the hair and joined the discussion. The Holy Prophet ﷺ said to her, "You are not talking with your eyes. Go on doing what you were doing and also join the conversation."[1]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Musnad V-6, P-363.

34

SAYYIDAH ASMA' BINT YAZID رضی اللہ عنہا

Name and Introduction

Asma' her name, her *kunyah* was Umm Salamah. Her lineage runs as under: Asma' Bint Yazid, Bin As-Sukn, Bin Rafi' Bin Imra ul-Qais, Bin Zaid, Bin Abdul Ash-hal, Bin Jashm, Bin Harith, Bin Khazraj, Bin Amr, Bin Maalik, Bin Aus.

Islam and Related Events

She accepted Islam after the *Hijrat*. Accompanied by a few women, she came to the Holy Prophet ﷺ for *bai'ah* (pledge to abide by Islam), who was sitting in a gathering of his Companions. She addressed the Hoy Prophet ﷺ,

"I have brought a message from the Muslim women. Allah has sent you for the guidance of men and women alike. We have followed your guidance and have embraced Islam. But our physical condition is different from the menfolk. We stay behind curtains and, as such, cannot participate in the Friday and other congregational prayers. The menfolk can visit the sick and join funeral prayers. They perform Hajj— pilgrimage and fight in the cause of Islam. We sit at home to nourish and look after their children. We guard their houses and property. We

also spin the yarn for clothing. Are we entitled to good reward for all that we do as household women?"

The Holy Prophet ﷺ asked his Companions, "Have you ever heard a woman talking like that?" They replied, "No." He then replied to Asma' رضی اللہ عنہا:

"The good pleasure of her husband is very necessary for a woman. If she sincerely performs her duty as a wife and follows the good pleasure of her husband, she will be entitled to as much reward as the men are entitled to."[1]

In the Book of Traditions compiled by *Imam Tirmizi,* Ibn Sa'ad and Imam Ahmad Bin Hanbal there is a mention of this pledge. It is stated in the *Musnad* that her aunt who was wearing golden rings and bracelets, also accompanied her. The Holy Prophet ﷺ asked her aunt, "Do you pay *zakah*[2] for these ornaments?" She replied, "No." He asked her again, "Do you like that Allah should give you rings and bracelets made of fire to wear in place of those?" Sayyidah Asma' رضی اللہ عنہا advised her aunt to remove the ornaments, which she at once did. Then Sayyidah Asma' رضی اللہ عنہا again said to the Holy Prophet ﷺ, "O Apostle of Allah! If we do not wear ornaments our husbands will have no regard for us." He advised, "Then get ornaments of silver and rub them with saffron to look like gold."

In the course of pledge, the Holy Prophet ﷺ obtained some assurances verbally. Sayyidah Asma' رضی اللہ عنہا said, "O Apostle of Allah! We make a pledge to you. Kindly stretch forth your hand." He replied, "I do not shake hands with women."

Some versions say that the bracelets were worn by Sayyidah Asma' رضی اللہ عنہا herself.[3]

---

[1] Asad ul-Ghabah V-5, P-398. Isti'ab V-2, P-726.
[2] Prescribed charity on the rich, paid to the poor.
[3] Refer: to Musnad V-6, PP-453, 454, 460, 461 for these accounts.

General Life Events

In 1 A.H., when the marriage of Sayyidah Aishah رضی اللہ عنہا was being solemnised, Sayyidah Asma' رضی اللہ عنہا Bint Yazid was among the women who dressed up the bride. She informed the Holy Prophet ﷺ to enter the apartment when Sayyidah Aishah رضی اللہ عنہا was sitting as a bride. A bowl of milk was presented to the Holy Prophet ﷺ who took some of it and gave the rest to Sayyidah Aishah رضی اللہ عنہا. She was feeling shy and Sayyidah Asma' رضی اللہ عنہا admonished her to take the milk. Sayyidah Aishah رضی اللہ عنہا sook some of it and gave the bowl back to the Holy Prophet ﷺ who, in turn, gave it to Sayyidah Asma' رضی اللہ عنہا. She circulated the bowl in her lips so that she may touch the precise point where the Holy Prophet ﷺ had touched. On the order of the Holy Prophet ﷺ she offered the milk to other women also who all said, "We have no desire." On this, the Holy Prophet ﷺ remarked, "A lie with hunger!"[1]

In the battle of *Yarmook* in 15 A.H., Sayyidah Asma' رضی اللہ عنہا killed nine Romans with the heavy nail of her tent.[2] After Yarmook, she lived for a number of years. The year of her death is not known.

Excellence of Character

Sayyidah Asma' رضی اللہ عنہا narrated a few Traditions of the Holy Prophet ﷺ. Those who transmitted from her include Mahmud Bin Amr *Ansari*, Muhajir Bin Abu Muslim, Shar Bin Haushab, Mujahid, Is-haq Bin Raashid. The maximum number was transmitted by Shar Ibn Haushab.

It is stated in Isti'ab: كانت من ذوات العقل والدين "She was most intelligent and most pious and virtuous." She used to serve the Holy Prophet ﷺ.[3] Once she was holding the reins of the Holy Prophet's ﷺ she-camel *'Ghadba'* when the Holy Prophet ﷺ received a revelation. She said, "There was so much burden of

---

[1] Musnad V-6, P-458.
[2] Asabah, V-8, P-13.
[3] Musnad, V-6, P-459.

the revelation that I feared that the she-camel might break its legs."[1]

She often visited his home, and once the Holy Prophet ﷺ made a mention of the Dajjal (Anti-Christ). It caused great commotion in the house. She was still weeping when he came back after a while. He asked, "Why are you weeping?" She said, "When there is famine during the appearances of Dajjal, how shall we save ourselves from his cunning when we cannot show patience at hunger?" The Holy Prophet ﷺ said, "On that difficult day, '*tasbeeh*' and '*takbeer*' (glorification and exaltation of the greatness of Allah) will save Muslims from clutches of hunger. There will be no need to worry. If I live till then, I shall defend all Muslims. If not, Allah will protect every Muslim."[2]

She was very hospitable. Once Sayyidina Shar Bin Haushab رضی اللہ عنہ visited her and she offered him food to eat. He declined. She narrated an event of the Holy Prophet ﷺ to persuade the guest that his refusal was against the advice of the Holy Prophet ﷺ. He (the guest) repented and assured her that he would not do that again.[3]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Ibid. PP-455, 458.
[2] Musnad V-6. PP-453, 454.
[3] Ibid.

35

SAYYIDAH UMM UD-DARDA' رضی اللہ عنہا

Name and Introduction

There were two ladies with the *kunyah Umm ud-Darda'*. Both came in the wedlock of Sayyidina Abu Darda' رضی اللہ عنہ, a famous Companion of the Holy Prophet ﷺ. The elder Umm ud-Darda' رضی اللہ عنہا was a woman Companion who had seen the Holy Prophet ﷺ. Her actual name was Khairah. She was a daughter of Abu Hadrad Aslami.

Death

She died in Syria, two years before Sayyidina Abu Darda' رضی اللہ عنہ. That was the time of Caliphate of Sayyidina Uthman رضی اللہ عنہ.

Excellence of Character

Hafiz Ibn Abdul Barr wrote: كانت من فضلى النساء وعقلائهن وذوات الرأى فيهن "She was very intelligent, very scholarly and capable of good counsel."[1] She narrated a few Traditions on the authority of the Holy Prophet ﷺ himself and Sayyidina Abu Darda' رضی اللہ عنہ. Maimoon Bin Mehran was her pupil and he is held to be a transmitter of her reports. But the other names enumerated by Ibn Abdul Barr are incorrect because they did not live in her times. She was an ascetic and a great worshipper.[2]

[1] Asabah, V-8, P-73.
[2] Asabah V-8, P-73.

36

SAYYIDAH
UMM HAKEEM رضی اللہ عنہا

Name and Introduction

She belonged to the *Makhzoom* family of *Quraish*. Her father's name was Harith Bin Hisham Bin Al-Mughirah. Her mother was Fatimah Bint Al-Waleed, a sister of Khalid Bin Waleed. She was married to Ikramah Bin Abu Jahl, her cousin.

Life Events

In the battle of *Uhad* she was on the side of pagans of Makkah. In 8 A.H., when Makkah was conquered, she hastened to accept Islam. Her husband, Ikramah fled to Yemen for his life. Umm Hakeem requested the Holy Prophet ﷺ to forgive her husband and save his life. The Holy Prophet ﷺ agreed. She then went to Yemen and brought her husband back to Makkah. Ikramah رضی اللہ عنہ accepted Islam with sincerity. He participated in battles on the side of Muslims for the atonement of his past sins and shortcomings. During the Caliphate of Sayyidina Abu Bakr رضی اللہ عنہ, there was fighting with Romans. Sayyidina Ikramah رضی اللہ عنہ took Sayyidah Umm Hakeem رضی اللہ عنہا with him to Syria and fought in the battle of Ajnadin with valour and gave his life in the cause of Islam.

Umm Hakeem رضی اللہ عنہا who had now become a widow, married Khalid Bin Sa'eed Bin Al-Aas after the expiry of her

36

SAYYIDAH
UMM HAKEEM رضی اللہ عنہا

Name and Introduction

She belonged to the *Makhzoom* family of *Quraish*. Her father's name was Harith Bin Hisham Bin Al-Mughirah. Her mother was Fatimah Bint Al-Waleed, a sister of Khalid Bin Waleed. She was married to Ikramah Bin Abu Jahl, her cousin.

Life Events

In the battle of *Uhad* she was on the side of pagans of Makkah. In 8 A.H., when Makkah was conquered, she hastened to accept Islam. Her husband, Ikramah fled to Yemen for his life. Umm Hakeem requested the Holy Prophet ﷺ to forgive her husband and save his life. The Holy Prophet ﷺ agreed. She then went to Yemen and brought her husband back to Makkah. Ikramah رضی اللہ عنہ accepted Islam with sincerity. He participated in battles on the side of Muslims for the atonement of his past sins and shortcomings. During the Caliphate of Sayyidina Abu Bakr رضی اللہ عنہ, there was fighting with Romans. Sayyidina Ikramah رضی اللہ عنہ took Sayyidah Umm Hakeem رضی اللہ عنہا with him to Syria and fought in the battle of Ajnadin with valour and gave his life in the cause of Islam.

Umm Hakeem رضی اللہ عنہا who had now become a widow, married Khalid Bin Sa'eed Bin Al-Aas after the expiry of her

'iddah. Her dowry was fixed at 400 gold coins. The Romans were repeatedly attacking the Muslims and Umm Hakeem رضی اللہ عنہا asked for postponement of marriage. But Khalid رضی اللہ عنہ said he was sure of his martyrdom in the next fight with Romans. The marriage was, therefore, solemnised near a bridge which is called *'Qantarah Umm Hakeem'* (The Bridge of Umm Hakeem). The nuptial feast was arranged. The people had partaken of the feast when suddenly Roman forces arrived and fighting began. Khalid fought and was martyred. Sayyidah Umm Hakeem رضی اللہ عنہا got up in her bridal costumes, pulled up the long nails of her tent and attacked the infidel Romans, killing seven of them.[1]

The time of her death is unknown. There is also no knowledge of her children.

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Asabah, V-8, P-225.

37

SAYYIDAH KHANSA رضی اللہ عنہا

Name and Introduction

Her name was Tamadir. Her by-name was Khansa. She belonged to the Sulaym family of the *Qais* tribe. Her lineage runs as under: Khansa Bint Amr, Bin Ash-Sharid, Bin Ribah, Bin Yaqzah, Bin Usaibah, Bin Khaffaf, Bin Imraul Qais, Bin Basha, Bin Sulaym, Bin Mansoor, Bin Ikramah, Bin Hafsah, Bin Qais, Bin Eelaan, Bin Muzir. She belonged to the province of *Najd*.

Marriage and Islam

Her first wedlock was with Rawahah Bin Abdul Uzza, a man coming from the Sulaym tribe. After his death she married Mirdas Bin Abu Aamir.[1]

She was advanced in age when the Holy Prophet ﷺ announced his Prophethood. When Khansa came to know of Islam, she came with a group of her tribesmen and accepted Islam. The Holy Prophet ﷺ listened to her verses for some time and felt wonder struck at her sense of poetry.

Life Events

During the regime of Sayyidina Umar رضی اللہ عنہ, she came with four of her sons to fight for Islam in the battle of *Qadsia*

[1] Tabaqat ash-Shu'ara P-197, Asad ul-Ghabah, V-5, P-441.

(Iraq). She addressed her sons, "My dear sons! You have accepted Islam and undertaken migration of your own free will. You have brought your old mother and put her in front of Persia. By God, you are from one father and one mother who never played foul with loyalty to your father. To fight against unbelievers is a very great virtue for high reward. Allah, the Exalted has said, يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا "O ye who believe, preserve in patience and constancy."(3:200)[1] So get ready to fight for Islam from early morning and fight to the last." All the four sons advanced together and fought with utmost valour till all the four were martyred. When she came to know of their martyrdom, she expressed gratefulness to Allah. Sayyidina Umar رضی اللہ عنہ used to give a yearly stipend of 200 *dirhams* to her sons which, after their martyrdom, was being given to her.[2]

Death and Children

Sayyidah Khansa رضی اللہ عنہا lived for ten years after sacrificing her sons at *Qadsia*. She expired in the year 24 A.H. She had four sons Abdullah, Abu Shajrah, Zaid and Mu'awiyah, who were all martyred in *Qadsia*.

Literary Excellence

She was a poet of the first order. She excelled in the type of poetry called elegy. The author of *Asad ul-Ghabah* wrote, اجمع اهل العلم بالشعراء لم تكن امرأة قبلها ولا بعدها اشعر منها "It is a confirmed decision of the critics of poetry that no woman poet was born equal to Khansa before or after her age."[3] Laila Akhilia was recognized as the Queen of women poets but Khansa was an exception.[4]

In the fair of *Ukkaz* when all the Arab poets gathered, she had the distinction of having banner at the entrance of her tent with the inscription. "The best elegy-writer among Arabs." Nabigha, the best Arab poet heard her poetry and remarked,

[1] Asad ul-Ghabah. V-5, P442.
[2] Ibid.
[3] Ibid, P-441.
[4] Tabaqat ash-Shu'ara

"Had I not listened to the verses of Abu Busair (Aa'sha), I would have readily acknowledge Khansa as the greatest poet."[1]

In the beginning Sayyidah Khansa رضی اللہ عنہا composed verses sparingly. But, after the death of Sakhr, she was shocked beyond measure and was agitated to write elegies. Her famous verse is quoted below:

وان صخر التاتم الهداة به كانه علم فی رأسه نار.

"Sakhr is followed by very prominent people, as if he were a mountain the top of which is lit with fire."

The compilation of her poetry is very volumnous. In the year 1888 C.E., it was printed and published in Beirut with explanatory notes. The work also included elegies written by another sixty women poets. In 1889 C.E., it was translated into French language and reprinted.

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Ibid.

38

SAYYIDAH
UMM HARAAM رضی اللہ عنہا

Name and Introduction

Her personal name is not known. Her *kunyah* was Umm Haraam. She belonged to the *Banu Najjar* family of the *Khazraj* tribe. Her lineage is as under: Umm Haraam Bint Milhan, son of Khalid, Bin Zaid, Bin Haraam, Bin Jund, Bin Aamir, Bin Ghanam, Bin Adi, Bin Ibn Najjar. The name of her mother was Mulaykah who was a daughter of Maalik Bin Adi, Bin Zaid, Bin Manah, Bin Adi, Bin Amr, Bin Maalik, Bin Najjar. She was a sister of Sayyidah Umm Sulaym رضی اللہ عنہا and an aunt to Sayyidina Anas رضی اللہ عنہ. She was also related to the Holy Prophet ﷺ.

Marriage

She was married to Amr Bin Qais *Ansari* رضی اللہ عنہ[1] who was martyred in the battle of *Uhad*. She was married a second time with Sayyidina Ibadah Bin Samit رضی اللہ عنہ who was a renowned Companion of the Holy Prophet ﷺ.

Life Events and Death

Whenever the Holy Prophet ﷺ visited *Quba* he came to the house of Sayyidah Umm Haraam رضی اللہ عنہا and had his meals

---

[1] Tahzeeb V-12, P-462.

there. After the last pilgrimage,[1] he came to the house and had his meals. Then he had some rest and Sayyidah Umm Haraam رضی اللہ عنہا was examining his hair for any lice. He had a nap and then got up smiling. He said, "I have seen in the dream that some of my followers are embarking upon the sea for a fight." She requested him to pray that she be one of those going on fight at the seas. He prayed and again went to sleep. After a while he again got up smiling and repeated his previous dream. She again requested for a chance to participate in the sea battle. He gave her tidings that she had been included in the first group of sea-fighters. This dream was realised in 28 A.H.

During the Caliphate of Sayyidina Uthman رضی اللہ عنہ, Sayyidina Amir Mu'awiyah رضی اللہ عنہ prepared an armada for attack on the Cyprus island. Many Companions joined the force prepared for attack on the Cyprus. They included Sayyidina Abu Zarr, Sayyidina Abud Darda, Sayyidina Ibadah Bin Samit and Sayyidah Umm Haraam رضی اللہ عنہم.[2] Cyprus was conquered.[3] On the return journey, Sayyidah Umm Haraam رضی اللہ عنہا was riding a mount. She slipped and fell down dead. She was buried in Cyprus.[4]

Children

She had three sons, Qais and Abdullah were born of her first husband and Muhammad was born from Sayyidina Ibadah Bin Samit رضی اللہ عنہ.

Excellence

A few Traditions are said to have been reported by her. They are transmitted forty by Sayyidina Ibadah رضی اللہ عنہ, Sayyidina Anas رضی اللہ عنہ, Amr Bin Aswad رضی اللہ عنہ, Ata Bin Yasar رضی اللہ عنہ and Ya'la رضی اللہ عنہ Bin Shaddad Bin Aus.

---

[1] Zurqani V-2, P-66. Asabah V-8, PP-222, 223.
[2] Asad ul-Ghabah V-5, P-575.
[3] Zurqani P-61.
[4] Bukhari V-2, P-929.

39

SAYYIDAH UMM WARAQAH BINT ABDULLAH رضی اللہ عنہا

Name and Introduction

Her personal name is not known. Her *kunyah* was *Umm Waraqah*. She belonged to a tribe of the *Ansars*. Her lineage is as under: Umm Waraqah Bint Abdullah, Bin Harith, Bin Uwaimer, Bin Naufal. She embraced Islam after the *Hijrah*.

Ghazawat (Battles with Unbelievers)

When the battle of *Badr* was on, she sought permission of the Holy Prophet ﷺ to participate with intent to nurse and treat the sick and wounded. She expressed hope to get the blessing of martyrdom. The Holy Prophet ﷺ told her, "You stick to your home. God will grant you martyrdom there."

Martyrdom

Since she was well versed in the recitation of the Holy Qur'an, the Holy Prophet ﷺ appointed her to lead the prayers of the Muslim women.[1] She made a request for the appointment of a *Mu'azzin* (one who may regularly call for prayers). Her request was granted. It was a regular features of her life that she led the prayer of the Muslim women after call to prayer. At night she used to recite the Holy Qur'an. She had a

---

[1] There is a short note on it in the foreword to this book.

there. After the last pilgrimage,[1] he came to the house and had his meals. Then he had some rest and Sayyidah Umm Haraam رضی اللہ عنہا was examining his hair for any lice. He had a nap and then got up smiling. He said, "I have seen in the dream that some of my followers are embarking upon the sea for a fight." She requested him to pray that she be one of those going on fight at the seas. He prayed and again went to sleep. After a while he again got up smiling and repeated his previous dream. She again requested for a chance to participate in the sea battle. He gave her tidings that she had been included in the first group of sea-fighters. This dream was realised in 28 A.H.

During the Caliphate of Sayyidina Uthman رضی اللہ عنہ, Sayyidina Amir Mu'awiyah رضی اللہ عنہ prepared an armada for attack on the Cyprus island. Many Companions joined the force prepared for attack on the Cyprus. They included Sayyidina Abu Zarr, Sayyidina Abud Darda, Sayyidina Ibadah Bin Samit and Sayyidah Umm Haraam رضی اللہ عنہم.[2] Cyprus was conquered.[3] On the return journey, Sayyidah Umm Haraam رضی اللہ عنہا was riding a mount. She slipped and fell down dead. She was buried in Cyprus.[4]

Children

She had three sons, Qais and Abdullah were born of her first husband and Muhammad was born from Sayyidina Ibadah Bin Samit رضی اللہ عنہ.

Excellence

A few Traditions are said to have been reported by her. They are transmitted forty by Sayyidina Ibadah رضی اللہ عنہ, Sayyidina Anas رضی اللہ عنہ, Amr Bin Aswad رضی اللہ عنہ, Ata Bin Yasar رضی اللہ عنہ and Ya'la رضی اللہ عنہ Bin Shaddad Bin Aus.

---

[1] Zurqani V-2, P-66. Asabah V-8, PP-222, 223.
[2] Asad ul-Ghabah V-5, P-575.
[3] Zurqani P-61.
[4] Bukhari V-2, P-929.

39

SAYYIDAH UMM WARAQAH BINT ABDULLAH رضی اللہ عنہا

Name and Introduction

Her personal name is not known. Her *kunyah* was *Umm Waraqah*. She belonged to a tribe of the *Ansars*. Her lineage is as under: Umm Waraqah Bint Abdullah, Bin Harith, Bin Uwaimer, Bin Naufal. She embraced Islam after the *Hijrah*.

Ghazawat (Battles with Unbelievers)

When the battle of *Badr* was on, she sought permission of the Holy Prophet ﷺ to participate with intent to nurse and treat the sick and wounded. She expressed hope to get the blessing of martyrdom. The Holy Prophet ﷺ told her, "You stick to your home. God will grant you martyrdom there."

Martyrdom

Since she was well versed in the recitation of the Holy Qur'an, the Holy Prophet ﷺ appointed her to lead the prayers of the Muslim women.[1] She made a request for the appointment of a *Mu'azzin* (one who may regularly call for prayers). Her request was granted. It was a regular features of her life that she led the prayer of the Muslim women after call to prayer. At night she used to recite the Holy Qur'an. She had a

---

[1] There is a short note on it in the foreword to this book.

male slave and a female maid. She promised to set them at liberty after her life. The two cursed persons made a plan to obtain freedom sooner than the promise. At night they conspired against the life of Umm Waraqah رضی اللہ عنہا. They put a long sheet of cloth on her body and killed her. This happened during the Caliphate of Sayyidina Umar رضی اللہ عنہ.

Next morning Sayyidina Umar رضی اللہ عنہ said to the people, "Today I have not heard the aunt's voice which was always heard. Let us find how she is." They entered her house and found her dead body wrapped in a long sheet. They were all sorry at this tragic incident and Sayyidina Umar رضی اللہ عنہ said, "The saying of the Holy Prophet ﷺ has come to be true. She has been martyred." He then went up the pulpit and ordered that the male and female slaves be arrested. They were arrested and brought before him. They were both put to gallows. They both were the first criminals to be hanged in Madinah.[1]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Asabah V-8, P-289.

40

SAYYIDAH HIND رضی اللہ عنہا

Name and Introduction

Her name was Hind. She belonged to tribe of *Quraish*. Her lineage is as under: Hind Bint Utbah, Bin Rabi'ah, Bin Abd Shams, Bin Abd Manaf; her father was the most respected chief of the *Quraish*. She was at first married to Fakih Bin Mughirah Makhzoomi. The marriage was annulled due to some disputes. She was married with Abu Sufyan Bin Harb who was a well known chief of the Umayyah tribe.

Life Events

Utbah, Abu Sufyan and Hind—all the three had feelings of bitter enmity for Islam. They could not see the advancing march of Islam and, out of malice, made all possible efforts to check the progress of Islam. Abu Jahl was their leader in this heinous game. When some of the worst enemies of Islam including Abu Jahl and Utbah were killed in the battle of *Badr*, Abu Sufyan Bin Harb (son in-law of Utbah) came to assume the position of Utbah. His chieftainship was acknowledged in Makkah. He played a leading role in all the battles after *Badr*. The battle of *Uhad* was the outcome of their deep grudge and the sense of vengeance. Hind accompanied her husband Abu Sufyan. Since Sayyidina Hamzah رضی اللہ عنہ, the uncle of the Holy Prophet ﷺ had killed Utbah in the battle of *Badr*, Hind was

male slave and a female maid. She promised to set them at liberty after her life. The two cursed persons made a plan to obtain freedom sooner than the promise. At night they conspired against the life of Umm Waraqah رضی اللہ عنہا. They put a long sheet of cloth on her body and killed her. This happened during the Caliphate of Sayyidina Umar رضی اللہ عنہ.

Next morning Sayyidina Umar رضی اللہ عنہ said to the people, "Today I have not heard the aunt's voice which was always heard. Let us find how she is." They entered her house and found her dead body wrapped in a long sheet. They were all sorry at this tragic incident and Sayyidina Umar رضی اللہ عنہ said, "The saying of the Holy Prophet ﷺ has come to be true. She has been martyred." He then went up the pulpit and ordered that the male and female slaves be arrested. They were arrested and brought before him. They were both put to gallows. They both were the first criminals to be hanged in Madinah.[1]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Asabah V-8, P-289.

40

SAYYIDAH HIND رضی اللہ عنہا

Name and Introduction

Her name was Hind. She belonged to tribe of *Quraish*. Her lineage is as under: Hind Bint Utbah, Bin Rabi'ah, Bin Abd Shams, Bin Abd Manaf; her father was the most respected chief of the *Quraish*. She was at first married to Fakih Bin Mughirah Makhzoomi. The marriage was annulled due to some disputes. She was married with Abu Sufyan Bin Harb who was a well known chief of the Umayyah tribe.

Life Events

Utbah, Abu Sufyan and Hind—all the three had feelings of bitter enmity for Islam. They could not see the advancing march of Islam and, out of malice, made all possible efforts to check the progress of Islam. Abu Jahl was their leader in this heinous game. When some of the worst enemies of Islam including Abu Jahl and Utbah were killed in the battle of *Badr*, Abu Sufyan Bin Harb (son in-law of Utbah) came to assume the position of Utbah. His chieftainship was acknowledged in Makkah. He played a leading role in all the battles after *Badr*. The battle of *Uhad* was the outcome of their deep grudge and the sense of vengeance. Hind accompanied her husband Abu Sufyan. Since Sayyidina Hamzah رضی اللہ عنہ, the uncle of the Holy Prophet ﷺ had killed Utbah in the battle of *Badr*, Hind was

boiling with rage to avenge his death. She prepared her slave Wahshi and promised to set him free if he killed Sayyidina Hamzah رضی اللہ عنہ. Wahshi was an expert in the use of boomerang. While fighting, Sayyidina Hamzah رضی اللہ عنہ came close to him and he threw his boomrang with precision. It struck his abdomen at the navel and went through. Sayyidina Hamzah رضی اللہ عنہ tried to attack Wahshi but he staggered, fell down and died immediately.

The women of *Quraish* displayed the worst side of their character. They mutilated the bodies of the Muslim martyrs and prepared garlands of their bones. Hind went to the dead body of Sayyidina Hamzah رضی اللہ عنہ, tore it open and took out his liver to chew. She tried to eat it up but could not swallow. The Holy Prophet ﷺ was deeply hurt and aggrieved at these events, but there was something else that did not let him display anger.

Conversion to Islam of Hind

When Makkah was conquered, many women came to him to pledge loyalty to Islam. Among them was Hind. She was wearing a veil as the custom of the age was. The purpose was that she may not be recognised. At the time of the *bai'ah* (pledge), she had a bold conversation with the Holy Prophet ﷺ.

Hind: O Messenger of Allah, which are the things on which you take our pledge?

The Holy Prophet ﷺ: Do not call a diety, (with Allah).

Hind: You have not taken this pledge from the men. But we agree to it.

The Holy Prophet ﷺ: Do not commit theft.

Hind: I am in the habit of taking away some of the wealth from the wealth of my husband. I do not know if it is lawful.

The Holy Prophet ﷺ: Do not kill your children.

Hind: ربینا هم صغار وقتلهم کبارًا فانت وهم اعلم We had nourished and brought up our young children whom you have killed at *Badr*. Now you and the dead persons can decide between yourselves.

The Holy Prophet ﷺ ignored this rudeness on the part of Hind and she was greatly moved by his magnanimity. She was convinced there and then that he was an Apostle of Allah.

Now she said, "Till now your tent was most hatred of all tents for me. But now your tent is the dearest of all tents for me."[1] She embraced Islam.

Sayyidah Hind رضی اللہ عنہا went home and broke down the idol in her house and said, "We had been deceived by you (idol)."[2]

Her Islam is said to be: اسلمت یوم الفتح وحسن اسلامها (She embraced Islam on the Day of *Khayber* and made it the best of Islam.)[3]

Participation in Battle for Islam

After the conquest of Makkah, there was hardly need for the women to participate. But, during the Caliphate of Sayyidina Umar رضی اللہ عنہ, there were very hard conflicts with Romans and Persians when women had also to use their swords and daggers. In the Battle of *Yarmook*, Sayyidah Hind رضی اللہ عنہا and Sayyidina Abu Sufyan رضی اللہ عنہ participated and fought with courage and bravery.

Her Death and Children

She died during the Caliphate of Sayyidina Umar رضی اللہ عنہ. On the same day, Abu Qahafah, father of Sayyidina Abu Bakr رضی اللہ عنہ, also died. According to Ibn Sa'd she died in the Caliphate of Sayyidina Uthman رضی اللہ عنہ. This is also the opinion in *Kitab ul-Anthal*. It says that when Abu Sufyan رضی اللہ عنہ died (in the times of Sayyidina Uthman رضی اللہ عنہ), someone said to Amir Mu'awiyah رضی اللہ عنہ, "Arrange my marriage with Hind رضی اللہ عنہ." He said gravely, "She does not need to marry now."[4] Among her children Amir Mu'awiyah رضی اللہ عنہ is most well known.

---

[1] Bukhari.
[2] Asabah, V-8, P-206.
[3] Asad ul-Ghabah, V-5, P-562.
[4] Asabah, V-8, P-206.

Her Character

She was a typical Arab woman. كانت امرأة لها نفس وانفته ورأى وعقل "She had deep sense of self respect, pride, and firm sense of making opinion."[1] She was generous and spent freely. The Prophet ﷺ allowed her to take from the wealth of Abu Sufyan رضى الله عنه to spend generously because Abu Sufyan رضى الله عنه did give him enough to give in charity.[2]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Asad ul-Ghabah V-5, P-62. [2] Bukhari.

41

SAYYIDAH UMM KULTHUM رضى الله عنها

Name and Introduction

Her *kunyah* was Umm Kulthum. The lineage was as under: Umm Kulthum Bint Uqbah, Bin Abu Mu'it, Bin Abu Amr, Bin Umayyah, Bin Abd Shams, Bin Abd Manaf. The name of her mother was Arwa Bint Kuraiz. On this account, she was a paternal sister of Sayyidina Uthman رضى الله عنه. Her father was a prominent person of the *Umayyah* tribe. He had a very deep grudge against Islam. But his daughter willingly embraced Islam.

Her Marriage

In the year 7 A.H., after the Peace of *Hudaibiyah*, Sayyidah Umm Kulthum رضى الله عنها migrated to Madinah. She left Makkah on foot in the company of a man called Khuza'ah. Since she had fled without knowledge and permission of her family, her brothers followed her and they reached Madinah only a day after she had arrived. She complained and implored the Holy Prophet ﷺ not to send her back to Makkah (under terms of the Peace) because she was a weak woman and had fear of losing her faith under duress. The Peace Treaty had made it binding on the Muslims to return to the Makkans if a man of them came to Madinah. Nothing was said of women. The Holy Prophet ﷺ became very thoughtful of this situation.

Allah, the Exalted, came to her help and the following verse of Holy Qur'an was revealed particularly to help her case:

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَآءَ كُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوْهُنَّ اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ فَاِنْ عَلِمْتُمُوْهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوْهُنَّ اِلَى الْكُفَّارِo

"O you who believe! When there come to you believing women refugees, examine them. Allah Knows best as to their Faith. If you ascertain that they are Believers, then send them not back to the unbelievers..." (60:10)

The Holy Prophet ﷺ refused to hand over the person of Sayyidah Umm Kulthum رضی اللہ عنہا to her brothers.

Her Marriage

She was a virgin till then. So, she was married to a high-ranking Companion, Sayyidina Zaid Bin Harithah رضی اللہ عنہ. When Sayyidina Zaid رضی اللہ عنہ was martyred in the Battle of *Mutah*, she was married to Sayyidina Zubair Bin Awam رضی اللہ عنہ. But he divorced her and she was married to Sayyidina Abdur Rehman رضی اللہ عنہ Bin Auf. After the death of Abdur Rehman رضی اللہ عنہ, she entered into wedlock with Sayyidina Amr Bin Al-Aas رضی اللہ عنہ.

Death, Children and Excellence

She passed away only a month after her marriage with Sayyidina Amr Bin Al-Aas رضی اللہ عنہ. At that time, he was the governor of Egypt.

She had no issues from Sayyidina Zaid رضی اللہ عنہ and Sayyidina Amr رضی اللہ عنہ Bin Al-Aas. However, a daughter named Zainab was born from Sayyidina Zubair رضی اللہ عنہ and four sons Ibrahim, Hamid, Muhammad and Ismail were born from Sayyidina Abdur Rehman رضی اللہ عنہ Bin Auf. Her sons, Hamid and Ibrahim quoted a few Traditions on her authority.

◆◆◆◆◆◆❀◆◆◆◆◆◆

42

SAYYIDAH ZAINAB BINT ABI SALAMAH رضی اللہ عنہا

Name and Introduction

Her name was Zainab. She belonged to the tribe of *Makhzoom*. Her lineage runs as under: Zainab Bint Abu Salamah, Abdullah, Bin Abdul Asad, Bin Amr, Bin Makhzoom. She was born in Habshah to Sayyidah Umm Salamah and, with her mother, she migrated to Madinah after some time. Sayyidah Asma' Bint Abu Bakr رضی اللہ عنہم suckled her.[1] Her first name was Barrah which was changed by the Holy Prophet ﷺ to Zainab.[2]

Events of Life

Sayyidina Abu Salamah رضی اللہ عنہ died in 4 A.H., and Sayyidah Umm Salamah رضی اللہ عنہا was married to the Holy Prophet ﷺ. Zainab was in infancy at that time. She had the fortune of getting care of Holy Prophet ﷺ and was brought up in his house by her mother, Sayyidah Umm Salamah رضی اللہ عنہا. The Holy Prophet ﷺ loved her very much. She was learning to walk when she came under his care. Whenever a bath was taken by the Holy Prophet ﷺ, he sprinkled water on her face. People widely said that her handsomeness even in old age was due to the blessings of the water sprinkled on her face by the

[1] Asabah V-8, P-96. [2] Muslim V-2, P-23.

Holy Prophet ﷺ.

Marriage, Children and Death

She was married to Sayyidina Abdullah Bin Zama'ah Bin Aswad Asadi. Two sons, (one of them named Abu Ubaidah) were born to her. In the year 63 A.H., both her sons were martyred in the Battle of *Harrah*. Their dead bodies were brought in her presence and she read out, "We are for Allah and to Him shall we return." She said very sadly that she was in great trouble. One of her sons died fighting the enemy in the battle field. But the second one was killed in his house when people forcibly entered and slew him.

She lived for another ten years after the death of her two sons and died in 73 A.H., under the regime of *Tariq*.[1] Sayyidina Ibn Umar رضی اللہ عنہ attended her funeral prayer.

Her Excellence

She was famous for her scholarship and excellence, كانت من افقه نساء زمانها "No woman of her age could be treated as her parallel.[2] She narrated some Traditions of the Holy Prophet ﷺ. She also heard some Traditions from Sayyidah Umm Salamah رضی اللہ عنہا, Sayyidah Aishah رضی اللہ عنہا, Sayyidah Zainab Bint Jahsh رضی اللہ عنہا. Persons who quoted Traditions on her authority were Imam Zain ul-Aabideen, Abu Ubaidah, Muhammad Bin Ata, Irak Bin Maalik, Hamid Bin Nafi', Urwah, Abu Salamah, Kulaib Bin Wa'il and Abu Qalabah Jarmi.

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Tahzeeb V-2, P-421.

[2] Asad ul-Ghabah V-5, P-469.

43

SAYYIDAH UMM ABU HURAYRAH رضی اللہ عنہا

Name and Introduction

Her name was Umaimah. The name of her father was Sabeeh or Safeeh Bin Al-Harith.

Her Acceptance of Islam

Although her son Sayyidina Abu Hurayrah رضی اللہ عنہ had accepted Islam, she continued to be an unbeliever. One day she said some thing derogatory against the Holy Prophet ﷺ. Sayyidina Abu Hurayrah رضی اللہ عنہ was deeply hurt and he came weeping to the Holy Prophet ﷺ and said, "O Messenger of Allah! Now kindly pray for my mother's change of heart so that she may embrace Islam." The Holy Prophet ﷺ prayed for her. There was an immediate revolution in her behaviour. She took a bath, put on neat and clean clothes and embraced Islam in the presence of Sayyidina Abu Hurayrah رضی اللہ عنہ who wept for joy and informed the Holy Prophet ﷺ who thanked Almighty Allah.[1]

The date of her death is not known. Sayyidina Abu Hurayrah رضی اللہ عنہ was her only son who is famous and well known.

[1] Muslim V-2, P-357.

44

SAYYIDAH KHAULA BINT HAKIM رضی اللہ عنہا

Name and Introduction

Khaula by name, her *kunyah* was Umm Shareek. She belonged to the tribe of *Sulaym*. She was aunt of the Holy Prophet ﷺ.[1] Her lineage is as under: Khaula Bint Hakim, Bin Umayyah, Bin Harithah, Bin Al-Anqas, Bin Murrah, Bin Hilal, Bin Falij, Bin Zakwan, Bin Tha'labah, Bin Bahsah, Bin Sulaym.

Marriage and Events

She was married to Sayyidina Uthman Bin Ma'zoon رضی اللہ عنہ who was a Companion of great status. She embraced Islam and migrated to Madinah. In 2 A.H., after the battle of *Badr*, Sayyidina Uthman Bin Maz'oon رضی اللہ عنہ died. She did not marry a second time although she had offered herself for wedlock with the Holy Prophet ﷺ.[2] She remained full of worries during her remaining life.

Excellence and Character

She narrated 15 Traditions from the Holy Prophet ﷺ. Among those who quoted on her authority are Sayyidina Sa'd

---

[1] Musnad V-6, P-409.
[2] Bukhari V-2, P-76, Tahzeeb V-2, P-215.

Bin Abu Waqas, Sa'eed Bin Musayyib, Bashr Bin Sa'eed, Urwah and Rabi' Bin Maalik.

The author of *Asad ul-Ghabah* writes, "She was a pious lady." She fasted during the days and worshipped Allah and prayed during her nights. In the beginning she was very fond of ornaments and asked the Holy Prophet ﷺ to grant her the decorations of a particular woman if *Ta'if* was conquered. He replied, "If Allah does not permit, what can I do?"[1]

◆◆◆◆◆◆ ❁ ◆◆◆◆◆◆

[1] Asabah V-8, P-70.

45

SAYYIDAH HAMNAH BINT JAHSH رضی اللہ عنہا

Name and Introduction

Her name was Hamnah. She was a sister of Sayyidah Zainab رضی اللہ عنہا whose line of descent is mentioned above. She was married to Sayyidina Mus'ib Bin Umair and accepted Islam along with him.

Life Events

She had the good fortune of migration to Madinah. She was also fortunate to be among the women of *Muhajirin* and *Ansar* whose *bai'ah* (pledge) was taken by the Holy Prophet ﷺ. She participated in the Battle of *Uhad* when she distributed water among the warriors and helped nurse the wounded. Some other ladies also joined her in these duties. The name of Rufaidah رضی اللہ عنہ and Umm Kabshah رضی اللہ عنہن are prominent. Sayyidina Mus'ib Bin Umair رضی اللہ عنہ was martyred in the Battle of *Uhad*. She then married Sayyidina Talhah رضی اللہ عنہ who was one of the ten most fortunate Companions to get the glad tidings of Paradise.

In the well-known event of '*ifk*' (false accusation against Sayyidah Aishah رضی اللہ عنہا), some of the true Muslims unknowingly joined the hypocrites. Among them were Sayyidina Hassan, Sayyidina Mistah, and she too was one of them. Imam

Bukhari رحمة الله عليه quotes Sayyidah Aishah رضى الله عنها as having said:[1]

وطفقت اختها حمنة تحارب لها فهلكت فيمن هلك من اصحاب الافك.

"The sister of Sayyidah Zainab, Hamnah continued to be against me till she also was ruined like other persons who supported the false story of accusation against me."

It is stated in *Fath al-Bari* that she did that in order to lower Sayyidah Aishah رضى الله عنها in the sight of the Holy Prophet ﷺ and raise (her sister) Sayyidah Zainab رضى الله عنها.[2]

Death and Children

The exact time of her death is unknown. But she was alive till the death of Sayyidah Zainab رضى الله عنها (Holy Prophet's ﷺ wife), who died in 20 A.H. She had two sons from Sayyidina Talhah رضى الله عنه, Muhammad and Imran. Muhammad was widely known as Sajjad.

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Bukhari V-2, P-596.

[2] Fath al-Bari V-8, P-367.

BIOGRAPHIES OF THE WOMEN COMPANIONS OF THE HOLY PROPHET ﷺ AND THE WAYS OF THEIR SACRED LIVES

(Part–II)

Bukhari رحمة الله عليه quotes Sayyidah Aishah رضى الله عنها as having said:[1]

وطفقت اختها حمنة تحارب لها فهلكت فيمن هلك من اصحاب الافك.

"The sister of Sayyidah Zainab, Hamnah continued to be against me till she also was ruined like other persons who supported the false story of accusation against me."

It is stated in *Fath al-Bari* that she did that in order to lower Sayyidah Aishah رضى الله عنها in the sight of the Holy Prophet ﷺ and raise (her sister) Sayyidah Zainab رضى الله عنها.[2]

Death and Children

The exact time of her death is unknown. But she was alive till the death of Sayyidah Zainab رضى الله عنها (Holy Prophet's ﷺ wife), who died in 20 A.H. She had two sons from Sayyidina Talhah رضى الله عنه, Muhammad and Imran. Muhammad was widely known as Sajjad.

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Bukhari V-2, P-596.

[2] Fath al-Bari V-8, P-367.

BIOGRAPHIES OF THE WOMEN COMPANIONS OF THE HOLY PROPHET ﷺ AND THE WAYS OF THEIR SACRED LIVES

(Part–II)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ٥

In the name of Allah,
Most Gracious, Most Merciful.

FOREWORD

اَلْحَمْدُ لِلّٰهِ الَّذِىْ هَدَانَا لِهٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَا اَنْ هَدَانَا اللّٰه وَصَلَّى اللّٰهُ عَلٰى رَسُوْلِهِ الْمُصْطَفٰى وَنَبِيِّهِ الْمُجْتَبٰى وَعَلٰى اٰلِهِ الطَّيِّبِيْنَ وَاَصْحَابِهٖ اَجْمَعِيْنَ. اَمَّا بَعْدُ!

In principle, no one has objections to the teaching and training of women. The question is whether a Muslim woman who acquires modern education will be able to preserve the ancient principles of religion, manners and social conduct. Those people who are against educating women rely primarily on this doubt. This doubt is support by the example of men who have acquired modern education, and the example of alien educated women. However, we have an excellent example in Islam's ancient history of the Muslim woman. Today, with changing times, even our highly modern educated people display a disgust with western culture and social life. If we present to our women the examples of distinguished women of Islam, their instinctive inclination will be more impressed and she will lean towards Islamic values in manners, social living and culture.

There have been distinguished women in every age in Islam, but the pure wives of the Prophet ﷺ, his pure daughter

and the senior women Companions رضی اللہ عنہن are a perfect blend in all aspects. Their lives, indeed, are excellent examples for our women in every field, and they can be safe from all dangers of the present-day social and cultural living.

I have presented in this booklet separately the distinctive events in these fields that have been touched already in the accounts of the women Companions رضی اللہ عنہن together with other additions. On the one hand, it will make available a dinstinct material of the lives of these great women from this angle and, on the other we will have a reliable and effective of education of our girls and women for guidance. When they conduct themselves on these teachings they will be excellent examples of purely Islamic values. They will thus practically disprove the misgivings that are being expressed about these teachings and training. وما توفیقی إلا باللہ .

Abdus Salam Nadvi
Shibli Manzil
A'zam Garh.
13th December 1922.

ACCEPTANCE OF ISLAM

A Good human nature has inherent in it the qualities of delicacy, tenderness of heart and receptiveness. These are the qualities which make it possible for a human soul to accept good counsel, good education and training and the guidance of authority. Tenderness of petals gets affected by the morning breeze but the trunk of a tree remains unmoved even in a wind and blast. The rays of light do pass easily through a glass but no arrow, even if made of steel, can pass through a stone. Delicate and tender hearts easily accept the call of righteousness and Islam but hard-hearted and adamant people are not moved even by miracles like those displayed by Prophet Musa علیہ السّلام. The history of the propagation of Islam is replete with instances where wicked and unfortunate people have not bent their heads before the Almighty Creator. But hundreds of the Companions are known, due to sheer goodness and purity of their nature to have said, "Yes" to the call of unity. Very much like men Companion رضی اللہ عنہم, the women Companions رضی اللہ عنہن also answered to the call of Unity of Allah. Nay they were actually predecessors and not successors of men. Sayyidah Khadijah رضی اللہ عنہا was the very first person who embraced Islam of her own free will and bowed her head in worship to One Allah. Ibn Khamees writes on the authority of Sayyidina Raafi' قال رضی اللہ عنہ النبی صلّی اللہ علیہ وسلّم بعثت یوم الاثنین وصلت خدیجة اخر یوم الأثنین وصلی علی یوم الثلاثاء من الغدثم زید بن حارثہ ثم ابوبکر "The Holy Prophet ﷺ said, I was raised to Prophethood on Monday and Khadijah offered her prayers (in

the Islamic way) in the last hours of the same day. Ali offered the Islamic prayer on Tuesday which was the second day of Prophethood. They were followed by Zaid Bin Harithah and Abu Bakr."[1] This proves that a tender-hearted woman of good and pure nature was the first to imbibe the glistering rays of Prophethood and Islam.

Open and Bold Declaration of Islam

In the beginning the declaration and pronouncement of Islam was more dificult than the silent acceptance of Islam. In spite of tyranny and repression by the unbelievers, seven pioneers of Islam fearlessly declared their conversion to Islam and one of them was a woman. They were the Holy Prophet ﷺ himself, Sayyidina Abu Bakr, Sayyidina Bilal, Sayyidina Khubbab, Sayyidina Suhaib, Sayyidina Ammar Bin Yasir and his mother Sayyidah Sumayyah رضی اللہ عنہم.[2]

The woman Companions رضی اللہ عنہن not only easily and voluntarily accepted Islam but they also preached Islam with missionary, zeal and eagerness. The incident is mentioned in *Saheeh Bukhari* that, in the course of a journey, the Companions رضی اللہ عنہم were in dire need of water. They caught hold of a woman who had a bag of water with her. But, the Holy Prophet ﷺ immediately said to her for the water. The woman was so much impressed by the fair deal of the Holy Prophet ﷺ that she along with her whole tribe accepted Islam.

Bearing of Hardships

Along with men Companions رضی اللہ عنہم of the Holy Prophet ﷺ, the women Companions رضی اللہ عنہن were also subjected to untold repression and tyranny and they bore it with patience and boldness. Sayyidah Sumayyah رضی اللہ عنہا was, after her acceptance of Islam, made to stand in the hot sun over Arabian

[1] P-286. [2] *Tareekh Khamees* P-257.

hot sand, with a steel armour over her body. The Holy Prophet ﷺ passed on and saw her being treated inhumanity. He spoke to her, "Persevere in patience. Your destination is surely Paradise." The unbelievers were not content with her torment. Abu Jahl struck his spear in her thigh and she was martyred. So it was the great fortune of a woman to have been the first to believe and again to have been the first to become a martyr in the way of Islam.[1]

Sayyidina Umar رضی اللہ عنہ, before his Islam, was so hard-hearted that he beat his real sister, Fatimah رضی اللہ عنہا, so hard that she bled, but boldly declared that no tyranny could force her to relinquish Islam.[2] Similarly Labinah and Zanirah رضی اللہ عنہن (his maid servants) who had accepted Islam, were mercilessly beaten by him but they refused to surrender and give up their true faith.

Social Boycott

After open acceptance of Islam, the kith and kin and high and low relations of the Companions رضی اللہ عنہم had cut off their relationship with them. The women Companions رضی اللہ عنہن faced the same situation due to their declaration of Islam. But, by nature of their weak sex, their hardship was much more. Despite being dependent on them, the women Companions رضی اللہ عنہن finally gave up their wedlock relations with their unbelieving husbands. After the Peace of *Hudaibiyah*, the verse of the Holy Qur'an was revealed:

وَلَا تُمْسِكُوْا بِعِصَمِ الْكَوَافِرِ ○

"Do not (any more) hold realtions with the unbelieving women in your wedlock."

The Companions رضی اللہ عنہم, in obedience to Divine orders, divorced their unbelieving wives. The women Companions رضی اللہ عنہن also obeyed the command of Allah and migrated to

[1] Asad ul-Ghabah. [2] Ibid.

Madinah, leaving their unbelieving husbands in Makkah. Sayyidah Aishah رضى الله عنها said, ما تعلم ان احدا من المهاجرات ارتدت بعد ايمانها "We do not know any of the migrating Muslim women who may have given up her true faith (Islam) and reverted to the former false religion."[1]

❁

[1] Bukhari.

TENETS

Unity of God

Despite tortures of every kind the women Companions رضى الله عنهن never uttered a word of polytheism. Sayyidah Umm Shareek رضى الله عنها accepted Islam. Her unbelieving relatives became hard and harsh upon her. They made her stand in the hot Arabian sun and gave her honey to eat with bread with out water which resulted in more and more thirst. Three days passed over this exercise of tyranny and she almost lost her senses. They demanded from her to give up belief in one Allah. She could not understand their demand. Then they pointed out with their finger to give up monotheism. But she boldly said, "By Allah! I stick to my faith in One Allah."[1]

Denial of Polytheism

The Arab women, before Islam, believed that different physical ailments and troubles were due to the anger of gods being worshipped as idols. Sayyidah Zunairah رضى الله عنها became blind after her acceptance of Islam. The pagans began to taunt that she had been accursed to blindness by (idols) *Laat* and *Uzzaa*. But she said boldly: "*Laat* and *Uzzaa* are unaware of their worshippers. My affliciton (blindness) is (only) from Allah."[2]

Illogical Customs of *Jahiliyyah*

The Arab women, during pre-Islamic days, used to place a

[1] Tabaqat Ibn Sa'd. [2] Asad ul-Ghabah.

razor beneath the bedding of their children and believed that it would guard the children from the attack of unseen devils, Sayyidah Aishah رضی اللہ عنہا strictly condemned it and told the people who practiced it that the Holy Prophet ﷺ had prohibited it.[1]

Idol-worship was the central keynote of Arab polytheism. The idols were fixed up in every home. But the women followers of Islam always dissociated themselves from the idols and broke them into pieces after accepting Islam. Sayyidah Hind Bint Utbah رضی اللہ عنہا, after accepting Islam, broke her family idols into pieces and said, "We have been greatly deceived by you (idols)."[2]

Sayyidina Abu Talhah رضی اللہ عنہ, before he accepted Islam, desired to marry Sayyidah Umm Sulaym رضی اللہ عنہا who had already accepted Islam. She said to him, "Do you not realise that the god you are worshipping is mere wood which had been shaped into idol by such and such Negro." He replied, "I know that much." She then remarked, "Are you not ashamed of worshipping it (which is useless dead matter)?" She never entered into wedlock until he bore testimony to the oneness of Allah and become a Muslim.[3]

Belief in Prophethood

Belief in the Prophet's ﷺ mission was stamped on the hearts of not only the women Companions رضی اللہ عنہن but also their small girls. Once, the Prophet ﷺ said to a girl, "May you not grow old." She took it very seriously and complained to Sayyidah Umm Sulaym رضی اللہ عنہا. When she raised the matter with the Prophet ﷺ, he laughed and said, "I too am a human being and have feelings of happiness and grief. If I pray in this way for anyone and he does not deserve that then he will have virtue and blessing for that."[4]

[1] Adab ud-Darr wa badal Tayr Zamaat Ginn.
[2] Tabaqat Ibn Sa'd. [3] Ibid. [4] Muslim.

THE RITUAL

Prayers

Congregational Prayer: Although congregational prayer was not obligatory for Muslim women,yet out of eagerness for virtue, some of women Companions رضی اللہ عنہن were regular in joining the congregation. The wife of Sayyidina Umar رضی اللہ عنہ regularly joined the congregation in her morning and night prayers. Once some people pointed out to her, "Do you not know that Sayyidina Umar رضی اللہ عنہ does not like participation of women in congregational prayer?" She replied, "Why does he not prohibit me?"[1]

***Jumu'ah* (Friday) Prayers:** Friday prayer is also not obligatory for women. But eagerness of good reward made them offer the congregational prayer on Fridays. One woman Companion رضی اللہ عنہا owned some arable land in which she grew beet-roots. On Fridays she prepared a meal of beet root and served to all the Companions رضی اللہ عنہم after prayers.[2]

***Ishraq* (Early Sun-rise) Prayer:** Sayyidah Umm Haani رضی اللہ عنہا narrated that the Holy Prophet ﷺ offerd the *ishraq* prayers only once. He did not regularly offer it because it would then have become obligatory for his followers by Divine Command. But Sayyidah Aishah رضی اللہ عنہا said, "I do offer these prayers regularly, although I have not seen the Holy Prophet ﷺ offer it because it might have been made obligatory for the

[1] Bukhari. [2] Ibid.

ummah."[1]

***Tahajjud* (Mid-night) Prayer:** The Companions رضی اللہ عنہم offered the mid-night prayer. Sayyidina Umar رضی اللہ عنہ himself offered it and also awoke his family members for that. He used to read the Qur'anic verse:

وَأْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْئَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوٰى○

"Enjoin prayer on your people and be constant therein. We ask you not to provide sustenance. We provide it for you. And the (fruit of) the Hereafter is for the righteous."[2] *(20:132)*

Sayyidina Abu Hurayrah رضی اللہ عنہ had divided his night into three parts. In the first one-third of the night he himself offer the *tahajjud* prayer, in the second third part his wife offered it and in the third part, his male servant offer it. They all awoke one another.[3]

Zakat and Alms-Giving

The women Companions رضی اللہ عنہن were so conscious of the injunctions of Allah that they lost no moment in carrying out orders as soon they were conveyed to them. Once a woman Companion رضی اللہ عنہا took her young daughter to the Holy Prophet ﷺ. The girl was putting on heavy gold bracelets. The Holy Prophet ﷺ asked her, "Do you pay *zakah* for these bracelets?" She replied, "No." The Holy Prophet ﷺ put her a rhetoric question, "Do you like the idea that on the Day of Judgement, Allah the Almighty may make you wear bracelets made of fire for these golden bracelets for which no *zakah* is being paid?" She at once put off the bracelets and put them in front of the Holy Prophet ﷺ for Allah and His Messenger.[4]

On an Eid day the Holy Prophet ﷺ gave a sermon in

[1] Muslim. [2] Muwatta.
[3] Bukhari. [4] Abu Dawood.

persuasion of *zakah* and alms-giving. Sayyidina Bilal رضی اللہ عنہ had spread a sheet of cloth to collect contributions from the gathering of women Companions رضی اللہ عنہم. They vied with one another in charity and gave away their ear rings, garlands and finger rings.[1] Sayyidah Asma' رضی اللہ عنہا had a slave girl. She sold her away and waited with the money to give it to Sayyidina Bilal رضی اللہ عنہ. Sayyidina Zubair رضی اللہ عنہ, her husband asked her to give him the cost of the slave girl. She told him that she had already given the money in charity.[2]

Charity to Kith and Kin: Sayyidina Abdullah Bin Mas'ood رضی اللہ عنہ was poor but his wife, Sayyidah Zainab رضی اللہ عنہا was rich. She suggested to him to ask the Holy Prophet ﷺ if the charity and alms which she could afford could be given to him. He asked her to go herself and enquire. She went to the residence of the Holy Prophet ﷺ where another woman Companion رضی اللہ عنہا had also come with the same problem. Both of them made Sayyidina Bilal رضی اللہ عنہ their spokesman. He asked the Holy Prophet ﷺ that two women had come to enquire if they could give their charity to their husbands and to some of the orphans whom they were looking after. The Holy Prophet ﷺ said that they would get a double reward—one for charity and second for doing good to their kins men.

Similarly Sayyidah Umm Salamah رضی اللہ عنہا asked the Holy Prophet ﷺ if she could give her charity to the son of Abu Salamah. He approved and told her that she would get a reward.

A woman Companion رضی اللہ عنہا had given away a maid slave to her mother in charity. When the mother died she asked the Holy Prophet ﷺ about it and he said, "Your reward of charity stands established. But the slave-girl will come back to you as a legacy of your mother."[3]

[1] Ibid. [2] Muslim.
[3] Abu Dawood.

ummah."[1]

***Tahajjud* (Mid-night) Prayer:** The Companions رضی اللہ عنہم offered the mid-night prayer. Sayyidina Umar رضی اللہ عنہ himself offered it and also awoke his family members for that. He used to read the Qur'anic verse:

وَأْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْئَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوٰى ۝

"Enjoin prayer on your people and be constant therein. We ask you not to provide sustenance. We provide it for you. And the (fruit of) the Hereafter is for the righteous."[2] *(20:132)*

Sayyidina Abu Hurayrah رضی اللہ عنہ had divided his night into three parts. In the first one-third of the night he himself offer the *tahajjud* prayer, in the second third part his wife offered it and in the third part, his male servant offer it. They all awoke one another.[3]

Zakat and Alms-Giving

The women Companions رضی اللہ عنہن were so conscious of the injunctions of Allah that they lost no moment in carrying out orders as soon they were conveyed to them. Once a woman Companion رضی اللہ عنہا took her young daughter to the Holy Prophet ﷺ. The girl was putting on heavy gold bracelets. The Holy Prophet ﷺ asked her, "Do you pay *zakah* for these bracelets?" She replied, "No." The Holy Prophet ﷺ put her a rhetoric question, "Do you like the idea that on the Day of Judgement, Allah the Almighty may make you wear bracelets made of fire for these golden bracelets for which no *zakah* is being paid?" She at once put off the bracelets and put them in front of the Holy Prophet ﷺ for Allah and His Messenger.[4]

On an Eid day the Holy Prophet ﷺ gave a sermon in

[1] Muslim. [2] Muwatta.
[3] Bukhari. [4] Abu Dawood.

persuasion of *zakah* and alms-giving. Sayyidina Bilal رضی اللہ عنہ had spread a sheet of cloth to collect contributions from the gathering of women Companions رضی اللہ عنہم. They vied with one another in charity and gave away their ear rings, garlands and finger rings.[1] Sayyidah Asma' رضی اللہ عنہا had a slave girl. She sold her away and waited with the money to give it to Sayyidina Bilal رضی اللہ عنہ. Sayyidina Zubair رضی اللہ عنہ, her husband asked her to give him the cost of the slave girl. She told him that she had already given the money in charity.[2]

Charity to Kith and Kin: Sayyidina Abdullah Bin Mas'ood رضی اللہ عنہ was poor but his wife, Sayyidah Zainab رضی اللہ عنہا was rich. She suggested to him to ask the Holy Prophet ﷺ if the charity and alms which she could afford could be given to him. He asked her to go herself and enquire. She went to the residence of the Holy Prophet ﷺ where another woman Companion رضی اللہ عنہا had also come with the same problem. Both of them made Sayyidina Bilal رضی اللہ عنہ their spokesman. He asked the Holy Prophet ﷺ that two women had come to enquire if they could give their charity to their husbands and to some of the orphans whom they were looking after. The Holy Prophet ﷺ said that they would get a double reward—one for charity and second for doing good to their kins men.

Similarly Sayyidah Umm Salamah رضی اللہ عنہا asked the Holy Prophet ﷺ if she could give her charity to the son of Abu Salamah. He approved and told her that she would get a reward.

A woman Companion رضی اللہ عنہا had given away a maid slave to her mother in charity. When the mother died she asked the Holy Prophet ﷺ about it and he said, "Your reward of charity stands established. But the slave-girl will come back to you as a legacy of your mother."[3]

[1] Ibid. [2] Muslim.
[3] Abu Dawood.

Help to the Needy: Women Companions رضی اللہ عنہن were always keen to help the needy, whether alive or dead. In the battle of *Uhad*, Sayyidah Safiyyah رضی اللہ عنہا brought two sheets of cloth for the dead body of her brother, Sayyidina Hamzah رضی اللہ عنہ who was martyred. The dead body of an *Anṣari* was also lying nearby. She fought shy of giving both sheets for the coffin of Sayyidina Hamzah رضی اللہ عنہ, leaving the *Ansari* alone. Since one of them was taller than the other, the sheets of cloth were allotted after toss and each dead body got the coffin which came to its lot.❶

Fasting

The Muslim women of our age are some time reluctant to observe even the compulsory fast of the month of Ramadhan. But some of the women Companions رضی اللہ عنہن were used to perpetual fasting.

Sayyidina Abu Umamah رضی اللہ عنہ requested the Holy Prophet ﷺ for prayer so that he may earn martyrdom. But he prayed for his life and safety. Then he prayed for an alternate good deed. The Holy Prophet ﷺ asked him to observe voluntary fast. He made it his habit to remain on fast perpetually. His wife and servant also joined him. They became so well known for perpetual fasting that, whenever smoke rose from their house, people pointed out the presence of guests in their house.❷

Some women were disallowed by their husbands to keep optional fasts, as they combined to the Holy Prophet ﷺ, but said that voluntary fast was prohibited for a married woman without the explicit leave of her husband.❸

Fasting for the relatives who had passed away was also allowed. A woman Companion رضی اللہ عنہا told the Holy Prophet ﷺ that her mother had passed away and some compulsory

❶ Musnad Ahmad, V-1, P-165. ❷ Musnad Ahmad V-5, P-255.
❸ Abu Dawood.

fasting was due to her. The Holy Prophet ﷺ allowed her to complete the number left by her mother.❶

I'tikaf

The women Companions رضی اللہ عنہن were so eager and keen to observe '*i'tikaf*' (seclusion) during the month of Ramadhan that the Holy Prophet ﷺ asked for the setting up of a separate tent for the intending women. Sayyidah Aishah رضی اللہ عنہا pitched her separate tent for this purpose. On seeing her, all the respected wives of the Holy Prophet ﷺ got separate tents fixed for their *i'tikaf*.❷

Hajj

The love and eagerness which the women Companions رضی اللہ عنہن had for performance of acts of worship and in carrying out the injunctions of Allah are visible in many instances. To perform *Hajj*—pilgrimage is obligatory only once in a life time. But many of the women Companions رضی اللہ عنہن performed this ritual almost every year. Sayyidah Aiṣhah رضی اللہ عنہا asked the Holy Prophet's ﷺ permission for *jihad* i.e., to fight the unbelievers in defence of the truth of Islam. He said, "The best *jihad* is the *Hajj Mabroor* (i.e., a *Hajj*—pilgrimage which is free from any short-comings and lapses and is acceptable to Almighty Allah). After this clarification, she never missed *Hajj* any year.❸ When the Holy Prophet ﷺ let know that he was going to perform *Hajj* Sayyidah Asma' رضی اللہ عنہا Bint Umays was so much keen to perform *Hajj* that she joined although she was pregnant. In the last *Hajj* of the Holy Prophet ﷺ, a woman Companion رضی اللہ عنہا met him on the way and hastily brought out her child from the camp on the camel and asked, "Can this child perform *Hajj*?" The Holy Prophet ﷺ replied, "Yes, and the reward of his *Hajj* will go to your account."❹

❶ Bukhari. ❷ Abu Dawood.
❸ Bukhari. ❹ Abu Dawood.

In the performance of *Hajj* some of the women Companions رضی اللہ عنہن underlook extra-ordinary burdens which normally are not obligatory. One woman Companion رضی اللہ عنہا took upon herself to travel on foot right upto the *Ka'bah*. She asked the Holy Prophet ﷺ if she was permitted to do so. He replied, "Yes, you may. But partly you may travel on foot and partly on a mount."[1]

If the performance of *Hajj* was missed by any woman Companion رضی اللہ عنہا, she was rudely shocked. In the course of the last pilgrimage, Sayyidah Aishah رضی اللہ عنہا was incapacitated by the peculiar female trouble, the Holy Prophet ﷺ saw her weeping. She complained that she would be deprived of *Hajj* which was her first chance. The Holy Prophet ﷺ said, "Glory be to Allah. Your difficulty is from nature. You are allowed to perform the *Hajj* rituals except circumambulation of the House of Allah.[2]

***Hajj* on Behalf of Parents:** One of the woman Companions رضی اللہ عنہا approached the Holy Prophet ﷺ to ascertain if she could prform *Hajj* on behalf of her father who had become very old. She was allowed.[3] Another woman Companion رضی اللہ عنہا approached for permission to perform *Hajj* on behalf of her mother who had passed away. She was also allowed.[4]

Performance of *Umrah*: The women Companions رضی اللہ عنہن were eager to assimilate all sorts of blessings attendant on acts of virtue. On the occasion of the Last Pilgrimage, the Holy Prophet ﷺ announced that persons without *Hadi* (animals for sacrifice on *Hajj*) can perform *Umrah* (which requires no sacrifice). On coming to the tent of Sayyidah Aishah رضی اللہ عنہا he found her weeping for being unable to do *Hajj* and *Umrah* due to her female trouble (menstruation). He asked Sayyidina Abdur Rehman Bin Abu Bakr رضی اللہ عنہ (her real brother) to

[1] Bukhari. [2] Abu Dawood.
[3] Bukhari. [4] Muslim.

accompany her to *Tan'eem* for assuming the *ihram* for *Umrah*. She completed her *Umrah* at midnight.[1]

Jihad

The laying down of life in the way of Allah was considered to be a sure passport to eternal heavenly life. Every Muslim man or woman was keen to get eternal life in Paradise. Sayyidah Umm Waraqah Bint Naufal رضی اللہ عنہا came to the Holy Prophet ﷺ before the battle of *Badr* and sought permission to participate. She said, "I shall nurse the wounded in the battlefield and Allah might grant me the honour of martyrdom." He replied, "You stay on in your home and Allah will give you martyrdom even in your house." This indeed was a prophecy of the Holy Prophet ﷺ which came true in the way that Sayyidah Umm Waraqah رضی اللہ عنہا was killed by her two slaves whom she had promised to set free after her death.[2] They tried to get early freedom but were punished for their heinous crime.[3]

Going by the Qur'an

The women Companions رضی اللہ عنہن had an inherent eagerness to act upon every part of the Holy Qur'an and live strictly in accordance with the injunctions and prohibitions of the Holy Book. Sayyidah Aishah رضی اللہ عنہا said to the Holy Prophet ﷺ, "This verse of the Holy Qur'an:

مَنْ يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ.

"Whosoever performs evil, he will be awarded accordingly." (4:123)

is very hard." The Holy Prophet ﷺ replied, "Aishah you do not know. There are easy compensations for evil deeds. If you a thorn pricked you, it will counter-poise many bad deeds." She again said, "But Allah, the Almighty says:

فَسَوْفَ يُحَاسَبُ حِسَابًا يَّسِيْرًا

[1] Bukhari. [2] Such slaves are called *Mudabbir*.
[3] Abu Dawood.

"And soon will his account be taken by an easy reckoning." (84:6)

He replied, "Every human deed will be made to appear before the High Tribunal of Allah. But the punishment will be awarded only to those whose deeds are put to contest."[1]

The women Companions رضی اللہ عنہن were found ever ready to act without least hesitation on the injunctions of the Holy Qur'an, Sayyidina Abu Huzaifah رضی اللہ عنہ Bin Utbah had declared Sayyidina Saalim رضی اللہ عنہ to be their adopted son. When the verse was revealed:

اُدْعُوْهُمْ لِاٰبَآئِهِمْ.

"Call them by (the names of) their fathers." (33:5)

the wife of Sayyidina Abu Huzaifah رضی اللہ عنہ came to the Holy Prophet ﷺ and said, "Saalim lives with our family. Now what is the order?" He solved the problem by advising, "Giving him your breast milk, he will become your foster son", and thus continue to live as your family member."[2]

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ.

"That they should draw their veils over their bosoms." (24:31)

When the above verse was revealed for women to cover their chests with the head-covering, the women lost no times in covering their bodies in long sheets of cloth and tore some of their clothes to meet the purpose. Sayyidah Aishah رضی اللہ عنہا said, "Now they look as if their heads are the nests of black crows."[3]

❖❖❖❖❖❖❀❖❖❖❖❖❖

[1] Abu Dawood. [2] Ibid. [3] Ibid.

AVOIDANCE OF PROHIBITED ACTS

Abstention from Musical Instruments

Not to speak of regular instruments of music, Sayyidah Aishah رضی اللہ عنہا avoided to hear even the sound of the bell hung round the camel's neck. Any such sound was carefully avoided even if the camel had to be stopped or to sped up to get out of the reach of such sound.[1] Once a girl wearing jingles came to her house. She asked her to leave the jingles aside and then come to her because the Holy Prophet ﷺ had warned them that angels do not enter a house where there are musical sounds.[2]

A tradition of the Holy Prophet ﷺ clearly states that doubtful things must be avoided. "Lawful things and unlawful things are well defined. But in between them there are certain things which create uneasiness in the mind as to their legality or otherwise. So, whosoever gives up things which create doubt, he will positively avoid all sinful things. On the contrary a person who freely indulges in doubtful things, his chances of committing open sins are great. Prohibitions are the royal pastures of Allah. Whoever keeps his cattle grazing around the royal pasture, he is most likely to let his cattle stray into the prohibited pasture."

A woman Companion رضی اللہ عنہا had given her mother a female slave in charity. Her mother died but she was reluctant

[1] Musnad Ahmad, V-6, P-152. [2] Ibid, V-6, P-242.

to take back the female slave because she had been given in charity. She came to the Holy Prophet ﷺ to know the correct legal position. The Holy Prophet ﷺ allowed her to take back the female slave as her mother's legacy and added that she had already earned the reward of her charity.[1]

Sayyidah Asma' رضی اللہ عنہا was presented with a gift by her mother Qatilah who had been divorced by Sayyidina Abu Bakr رضی اللہ عنہ because she was a non-Muslim. She declined to accept the gift until the Holy Prophet ﷺ allowed it through a message carried by Sayyidah Aishah رضی اللہ عنہا.[2]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Abu Dawood [2] Ibn Sa'd

ANIMATING SCENES OF RELIGIOUS LIFE

Glorification of Allah

Praises to and glorification of the Exalted name of Allah Almighty are peculiar signs of sincere religious life. These signs were prominently visible in the women Companions رضی اللہ عنہن of the Holy Prophet ﷺ. A pious woman was using pebbles and stones of dates as rosary to count the repeated glorification of Allah. The Holy Prophet ﷺ told her an easy formula requiring less time but catching greater reward.[1]

Sacred Sites

A woman Companion رضی اللہ عنہا fell ill and she fixed to offer prayers in *Bait ul-Maqdas* (Jerusalem) after full recovery. She become healthy and prepared for the journey to go to *Bait ul-Maqdas*. Before leaving, she went to Sayyidah Maimoonah رضی اللہ عنہا (one of the wives of the Holy Prophet ﷺ). She advised her to offer her prayers in the Mosque of the Holy Prophet ﷺ as he had said that one prayer offered in his mosque was better in reward to a thousand prayers offered elsewhere.[2] Another woman Companion رضی اللہ عنہا had vowed for herself to walk on foot to the *Quba* Mosque (in the vicinity of Madinah). Unfortunately she died before fulfilling her word. Sayyidina Abdullah Bin Abbas رضی اللہ عنہ gave the ruling that her daughter must undertake to walk down on foot to *Quba* Mosque to fulfil her mother's undertaking.[3]

[1] Abu Dawood. [2] Muslim.
[3] Muwatta Imam Maalik.

Bearing Physical Hardships for Religious Duties

The woman Companions رضی اللہ عنہن were always willing to bear physical hardship for the prayers and like duties. Sayyidah Hamnah Bint Jahsh رضی اللہ عنہا, a woman Companion رضی اللہ عنہا, was fond of offering voluntary prayers in large number. She had fixed a string with a pole of the mosque. Whenever she got tired, she got support of the string. The Holy Prophet ﷺ saw her and forbade her to exaggerate in voluntary prayers. He got the string opened and thrown away and advised her to pray sitting when she got tired of standing and must pray according to her health and strength.[1]

Fulfilment of Oath

The women Companions رضی اللہ عنہن were aware of the importance of an oath and its compulsory fulfilment. Once Sayyidah Aishah رضی اللہ عنہا was offended by Abdullah Bin Zubair رضی اللہ عنہ (who was her nephew) and she took oath not to speak to him. Sayyidina Abdullah رضی اللہ عنہ offered apologies and sought forgiveness of his fault and some of the Companions رضی اللہ عنہم spoke for his being pardoned, but Sayyidah Aishah رضی اللہ عنہا, said weeping, إني نذرت والنذر شديد "I have taken an oath and it is a very hard situation." At long last she forgave him and was on speaking terms with him. But she set forty slaves at liberty as atonement of her oath which she had to break.[2]

Eagerness to get Blessings and Sanctity of the Holy Prophet ﷺ

Women Companions رضی اللہ عنہن always took their new born babies to the Holy Propeht ﷺ for blessings. He lovingly touched their heads and put in their mouth a little date chewed by himself i.e. *Tahneek* and also prayed for their long life and good of character.[3]

---

1. Abu Dawood.
2. Bukhari.
3. Muslim.

Guarding of Relics

The relics of the Holy Prophet ﷺ like the clothes worn by him, his hair and his perspiration—were all sanctified and jealously guarded by all women Companions رضی اللہ عنہن. Sayyidah Aishah رضی اللہ عنہا had a long coat of the Holy Prophet ﷺ.It was taken by Sayyidah Asma' رضی اللہ عنہا (her sister) who used to give the sick and suffering[1] some water with which the long coat had been smeared.

Sayyidah Aishah رضی اللہ عنہا preserved the clothes in which the Holy Prophet ﷺ breathed his last. She showed them to the Companions رضی اللہ عنہم and said solemnly, "The Holy Pophet ﷺ wore these clothes when he left this world."[2]

Once a woman Companion رضی اللہ عنہا invited the Holy Prophet ﷺ to meals in her house. After meals, he took some water from a leather bag containing water. Since his mouth had touched the bag, she preserved it as a sanctified object. She would use its water for the sick and the suffering.[3] Whenever the Holy Prophet ﷺ visited the house of Sayyidina Anas رضی اللہ عنہ, his mother would collect the Holy Prophet's ﷺ perspiration with care and stored it in a bottle.[4]

In the battle of *Khayber* the Holy Prophet ﷺ personally put a garland round the neck of a woman Companion رضی اللہ عنہا. She so much valued it that she never put it off till her death. She made a will that, after her death, the garland may be placed by her side in the grave.[5]

Once the Holy Prophet ﷺ visited the house of Sayyidah Umm Sulaym رضی اللہ عنہا and put his mouth on a leather bag to drink water. She cut off the mouth of the bag which the Holy Prophet ﷺ had touched and kept it as a relic.[6]

The Holy Prophet ﷺ visited Sayyidah Shifa' Bint Abdullah رضی اللہ عنہا occasionally to rest there. She had set aside

---

1. Musnad Ahmad, V-6, P-348.
2. Abu Dawood.
3. Ibn Sa'd.
4. Bukhari.
5. Musnad Ahmad, V-6, P-380.
6. Abu Dawood.

one bedding and a loin cloth for his personal use. These things were guarded as precious relics by her family. But Marwan, the Caliph, took them away from them, finally.[1]

High Respect for the Holy Prophet ﷺ

Whenever the women Companions رضی الله عنهن visited the Holy Prophet ﷺ, they covered themselves completely[2] as one of them said, جمعت علی ثیابی فاتیت رسول الله صلّی الله علیه وسلّم. If even an unbecoming sentence escaped their lips, they hastened to seek forgiveness. A woman Companion رضی الله عنها had lost her young son and was weeping with grief. The Holy Prophet ﷺ passed her way and advised her to be patient and not to weep. She unwillingly and haphazardly said, "How can you appreciate my affliction?" People around her told her that he was the Holy Prophet ﷺ. She at once ran after him and sought forgiveness, saying, "I had not recognized you."[3]

Defence and Service of the Holy Prophet ﷺ

The women Companions رضی الله عنهن had a keen desire to defend the person and honour of the Holy Prophet ﷺ like the men. Sayyidina Tayyib Bin Umair رضی الله عنه accepted Islam and informed his mother Arwah Bint Abdul Muttalib who happily said, "The person you are supporting is most deserving of it. If we had the strength of menfolk, we would fight to defend him against enemies."[4] Sayyidah Salamah رضی الله عنها, a woman Companion served the Holy Prophet ﷺ so diligently that she earned the title of "Prophet's Servant".[5] Safinah, a female slave of the mother of Sayyidah Salamah رضی الله عنها, was set free on condition that she would serve the person of the Holy Prophet ﷺ. She said, "Even without this condition, I would consider it an honour to serve him till the end of my life."[6]

---

1. Ibn Sa'd.
2. Abu Dawood, Asad ul-Ghabah.
3. Abu Dawood.
4. Isti'ab.
5. Abu Dawood.
6. Ibid.

Awe of the Personality

The spiritual and Divine status of the Holy Prophet ﷺ had, at times, an awe-inspiring effect on the women Companions رضی الله عنهن. Once Sayyidah Khadijah رضی الله عنها saw him in the mosque in a position of humility, sitting on his two feet with folded hands. His pose of utter meakness made her tremble with awe.[1]

The small girls of the women Companions رضی الله عنهن were often found singing praises of the Holy Prophet ﷺ in their low, melodious voices. When he arrived in Madinah after migration, little girls were singing on tombourins the following verses:

نحن جوار من بنی النجار یا حبذا محمدا من جار

We are girls of *Banu Najjar*. How noble as a neighbour Muhammad ﷺ is.

Women who observed the veil sang:

طلع البدر علینا من ثنیات الوداع

وجب الشکر علینا ما دعی لله داعی

From the valleys of *Thani'a*, a full moon has risen for us. Let the lovers of prayers pray; thanks-giving is due to us all.

When Sayyidah Aishah رضی الله عنها was married to him the young girls recited:

وفینا نبی یعلم ما فی غد

We have among us a Prophet (ﷺ) who foretells what will happen tomorrow.

The Holy Prophet ﷺ forbade them to sing this particular verse (since the knowledge of the unseen is an attributes of Allah) and he asked them to continue what they were singing before this verse.[2]

---

1. Shama'il Tirmizi.
2. Bukhari.

Condolence for a Relative other than Husband not to Exceed Three Days

The women Companions رضی اللہ عنہن were strict in following the order of the Holy Prophet ﷺ that the period of condolence and display of grief for a person other than a husband should not exceed three days. A brother of Sayyidah Zainab رضی اللہ عنہا Bint Jahsh passed away. On the fourth day some women came to see her. In their very presence she smeared some perfume on her body and said, "I never was in need of the perfume. But I have obeyed the order of the Holy Prophet ﷺ that condolence of a relative other than one's husband should not exceed three days."

The father of Sayyidah Umm Habibah رضی اللہ عنہا passed away. After three days, she used perfume and rubbed oil and said, "I never needed these things but I have used them to carry out orders of the Holy Prophet ﷺ."[1]

Once a beggar came to the house of Sayyidah Aishah رضی اللہ عنہا. She gave him a piece of bread. Again a man well dressed came and asked for meals. She bade him to sit down and gave her full meals to eat. Someone asked her the reason for this diferences of treatment. She replied, "The Holy Prophet ﷺ has told us:

انزلوا النّاس علی قدر منازلهم.

"Treat the people in accordance with their social status."

Once the Holy Prophet ﷺ was going out of his mosque when he saw both men and women walking together. He at once addressed the women, "You do not walk in the middle of the path." After this order, the women were careful to walk on the (left and right) edges of the roads so that, at times, their clothes touched the walls of the side buildings.[2]

[1] Abu Dawood. [2] Ibid.

Sweet Pleasure of the Holy Prophet ﷺ

Women Companions رضی اللہ عنہن were keen and anxious to earn the sweet pleasure of the Holy Prophet ﷺ in all afairs. In the journey for the final *Hajj*—pilgrimage, Sayyidah Safiyyah رضی اللہ عنہا accompanied him and her camel sat down abruptly on the way (due to tiredness). She lagged behind the caravan and started weeping. The Holy Prophet ﷺ stopped the caravan and went to her to console and asked her not to weep. But her tears would not stop. The Holy Prophet ﷺ expressed displeasure at unending weeping. She was disturbed to find the Holy Prophet ﷺ in a state of displeasure with her. She went to Sayyidah Aishah رضی اللہ عنہا and asked her to intervene and get the Holy Prophet ﷺ pleased with her. In compensation for her effort she gave Sayyidah Aishah رضی اللہ عنہا her turn to stay with the Holy Prophet ﷺ. So, she went to his bent after applying much perfume on her head covering on which she then sprinkled water. The Holy Prophet ﷺ said, "Aishah, it is not your turn today." She said, ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَنْ يَّشَآءُ "This is Allah's favour. He gives it to whom He pleases.[1]

Entrusting Affairs to the Care of the Holy Prophet ﷺ

Wedlock is a most important personal affair for a woman. However, the women Companions رضی اللہ عنہن had voluntarily given all powers to the Holy Prophet ﷺ to arrange their marriages at his discretion according to his wisdom and choice. Sayyidah Fatimah رضی اللہ عنہا Bint Qais was to be married and Sayyidina Abdur Rehman Bin Auf رضی اللہ عنہ who was a very wealthy Companion wished to get her hand in marriage. The Holy Prophet ﷺ suggested to her the name of Sayyidina Usamah Bin Zaid رضی اللہ عنہ (who was not wealthy at all). Sayyidah Fatimah رضی اللہ عنہا Bint Qais said, "My affiar is entirely

[1] Musnad Ahmad V-6, P-338.

Condolence for a Relative other than Husband not to Exceed Three Days

The women Companions رضی اللہ عنہن were strict in following the order of the Holy Prophet ﷺ that the period of condolence and display of grief for a person other than a husband should not exceed three days. A brother of Sayyidah Zainab رضی اللہ عنہا Bint Jahsh passed away. On the fourth day some women came to see her. In their very presence she smeared some perfume on her body and said, "I never was in need of the perfume. But I have obeyed the order of the Holy Prophet ﷺ that condolence of a relative other than one's husband should not exceed three days."

The father of Sayyidah Umm Habibah رضی اللہ عنہا passed away. After three days, she used perfume and rubbed oil and said, "I never needed these things but I have used them to carry out orders of the Holy Prophet ﷺ."[1]

Once a beggar came to the house of Sayyidah Aishah رضی اللہ عنہا. She gave him a piece of bread. Again a man well dressed came and asked for meals. She bade him to sit down and gave her full meals to eat. Someone asked her the reason for this diferences of treatment. She replied, "The Holy Prophet ﷺ has told us:

انزلوا النّاس على قدر منازلهم.

"Treat the people in accordance with their social status."

Once the Holy Prophet ﷺ was going out of his mosque when he saw both men and women walking together. He at once addressed the women, "You do not walk in the middle of the path." After this order, the women were careful to walk on the (left and right) edges of the roads so that, at times, their clothes touched the walls of the side buildings.[2]

[1] Abu Dawood. [2] Ibid.

Sweet Pleasure of the Holy Prophet ﷺ

Women Companions رضی اللہ عنہن were keen and anxious to earn the sweet pleasure of the Holy Prophet ﷺ in all afairs. In the journey for the final *Hajj*—pilgrimage, Sayyidah Safiyyah رضی اللہ عنہا accompanied him and her camel sat down abruptly on the way (due to tiredness). She lagged behind the caravan and started weeping. The Holy Prophet ﷺ stopped the caravan and went to her to console and asked her not to weep. But her tears would not stop. The Holy Prophet ﷺ expressed displeasure at unending weeping. She was disturbed to find the Holy Prophet ﷺ in a state of displeasure with her. She went to Sayyidah Aishah رضی اللہ عنہا and asked her to intervene and get the Holy Prophet ﷺ pleased with her. In compensation for her effort she gave Sayyidah Aishah رضی اللہ عنہا her turn to stay with the Holy Prophet ﷺ. So, she went to his bent after applying much perfume on her head covering on which she then sprinkled water. The Holy Prophet ﷺ said, "Aishah, it is not your turn today." She said, ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ "This is Allah's favour. He gives it to whom He pleases.[1]

Entrusting Affairs to the Care of the Holy Prophet ﷺ

Wedlock is a most important personal affair for a woman. However, the women Companions رضی اللہ عنہن had voluntarily given all powers to the Holy Prophet ﷺ to arrange their marriages at his discretion according to his wisdom and choice. Sayyidah Fatimah رضی اللہ عنہا Bint Qais was to be married and Sayyidina Abdur Rehman Bin Auf رضی اللہ عنہ who was a very wealthy Companion wished to get her hand in marriage. The Holy Prophet ﷺ suggested to her the name of Sayyidina Usamah Bin Zaid رضی اللہ عنہ (who was not wealthy at all). Sayyidah Fatimah رضی اللہ عنہا Bint Qais said, "My affiar is entirely

[1] Musnad Ahmad V-6. P-338.

in your benign hands. I shall happily accept whosoever is made my life partner by you."[1]

Sayyidina Habib رضی اللہ عنہ was a Companion of the Holy Prophet ﷺ who had a jovial mood and other Companions liked his disposition. The Holy Prophet ﷺ wanted to arrange his wedlock. He sent a message about a girl from the *Ansar*. Her mother was consulted and she did not approve the union. But the girl intervened and said, "Whatever the Holy Prophet ﷺ decides is acceptable to me. His choice cannot be rejected. I may be married according to the choice of the Holy Prophet ﷺ."[2]

Inviting the Holy Prophet ﷺ

The Holy Prophet ﷺ accepted women's invitation for meals and went to their residence. Once Sayyidah Umm Haraam رضی اللہ عنہا invited him to a feast and displayed great love and regard. He also had his mid-day nap at her house.[3] On an other occasion a woman invited him to meals. After the meals he was leaving her house when she peeped out of the curtain and said, "O Apostle of Allah, do invoke blessings of Allah for me and my husband." He did so and prayed, "May Allah shower His blessings on you and your husband."[4] Once Sayyidah Umm Aiman رضی اللہ عنہا presented him loaves of fine wheat flour kneaded by herself. He advised her to add brawn to the fine flour and then knead it. (It become more healthy and easy to digest).[5]

The women Companions رضی اللہ عنہن had deep rooted love for the Holy Prophet ﷺ. Sayyidah Umm Atiyyah رضی اللہ عنہا was one who had infinite love for the Holy Prophet ﷺ and often mentioned him with the words, "My father for whom I should lay down my life."

When he went to a battle, the women Companions رضی اللہ

[1] Nasai.
[2] Musnad. V-4, P-232.
[3] Abu Dawood.
[4] Musnad Ahmad. V-3, P-398.
[5] Ibn Majah.

عنہن prayed for his safety. Once one of them told him that she had vowed to play on the tombourine and sing when he returned safely.[1]

Love for Him

The women Companions رضی اللہ عنہن always loved to be in his company. Sayyidah Qailah رضی اللہ عنہا was widowed and the children were taken away by their uncle. She was thus free of worldly worries. She came to the Prophet ﷺ with a Companion رضی اللہ عنہا and then always for the rest of her life benefitted from his teachings.[2]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Tirmizi.
[2] Tabaqat.

in your benign hands. I shall happily accept whosoever is made my life partner by you."[1]

Sayyidina Habib رضى الله عنه was a Companion of the Holy Prophet ﷺ who had a jovial mood and other Companions liked his disposition. The Holy Prophet ﷺ wanted to arrange his wedlock. He sent a message about a girl from the *Ansar*. Her mother was consulted and she did not approve the union. But the girl intervened and said, "Whatever the Holy Prophet ﷺ decides is acceptable to me. His choice cannot be rejected. I may be married according to the choice of the Holy Prophet ﷺ."[2]

Inviting the Holy Prophet ﷺ

The Holy Prophet ﷺ accepted women's invitation for meals and went to their residence. Once Sayyidah Umm Haraam رضى الله عنها invited him to a feast and displayed great love and regard. He also had his mid-day nap at her house.[3] On an other occasion a woman invited him to meals. After the meals he was leaving her house when she peeped out of the curtain and said, "O Apostle of Allah, do invoke blessings of Allah for me and my husband." He did so and prayed, "May Allah shower His blessings on you and your husband."[4] Once Sayyidah Umm Aiman رضى الله عنها presented him loaves of fine wheat flour kneaded by herself. He advised her to add brawn to the fine flour and then knead it. (It become more healthy and easy to digest).[5]

The women Companions رضى الله عنهن had deep rooted love for the Holy Prophet ﷺ. Sayyidah Umm Atiyyah رضى الله عنها was one who had infinite love for the Holy Prophet ﷺ and often mentioned him with the words, "My father for whom I should lay down my life."

When he went to a battle, the women Companions رضى الله

[1] Nasai.
[2] Musnad, V-4, P-232.
[3] Abu Dawood.
[4] Musnad Ahmad, V-3, P-398.
[5] Ibn Majah.

عنهن prayed for his safety. Once one of them told him that she had vowed to play on the tombourine and sing when he returned safely.[1]

Love for Him

The women Companions رضى الله عنهن always loved to be in his company. Sayyidah Qailah رضى الله عنها was widowed and the children were taken away by their uncle. She was thus free of worldly worries. She came to the Prophet ﷺ with a Companion رضى الله عنها and then always for the rest of her life benefitted from his teachings.[2]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Tirmizi.
[2] Tabaqat.

EXCELLENCE OF CHARACTER OF THE WOMEN COMPANIONS رضی اللہ عنہن

Dignity and Self-Respect

The teachings and training of the Holy Prophet ﷺ had inculcated in the women Companions رضی اللہ عنہن qualities of high conduct in day to day affairs. Out of dignity and self-respect they never asked any body for a favour or for supply of any worldly need. So much so that they did not ask even their parents openly to do them any favour. Sayyidah Fatimah رضی اللہ عنہا was hard pressed by her domestic duties and was badly in need of a helping hand. She came to know that some male and female slaves had come to the Holy Prophet ﷺ as a part of war booty after a successful battle. She went to her illustrous father with intention to ask for a female slave. She saw the Holy Prophet ﷺ busy in his conversation with some people. She silently came back without asking for the favour out of modesty.[1]

Sacrifice of Personal Interest

Generosity and sacrifice of personal interest are high qualities of human character. Sayyidah Aishah رضی اللہ عنہا had reserved for herself a place for her eternal rest close to the graves of the Holy Prophet ﷺ and her great father, the first Caliph of the Holy Prophet ﷺ, Sayyidina Abu Bakr رضی اللہ عنہ.

---

[1] Abu Dawood.

When Sayyidina Umar رضی اللہ عنہ, on the eve of his death due to fatal attack on his life, made a personal request for burial close to the grave of the Holy Prophet ﷺ, she readily; agreed and said, كنت اريد لنفسي ولا وثرن به اليوم على نفسي *"I give him preference to my person although my desire it was to get burried close to my father and the Holy Prophet ﷺ."*[1]

One day she was fasting. A poor wretched woman came to her door and begged for food. She asked her maid servant to give her in alms the only bread they had in the house. The maid said, "But you are fasting and I have to give you the bread at breakfast." She replied, "True, but I desire you to give it to the needy poor woman." It was given. Before sunset someone sent a gift of cooked meat. She said to her maid, "It is better than your bread."[2]

Like the male Companions رضی اللہ عنہم, the women Companions رضی اللہ عنہن also extended support to the cause of Islam by donating valueable things and properties. Sayyidah Umm Sulaym رضی اللہ عنہا had a fine garden of dates which she happily donated for the personal use of the Holy Prophet ﷺ.[3] Sayyidah Aishah رضی اللہ عنہا was so generous that whatever came her way, she hastened to give it away to the needy persons in charity. Sayyidina Abdullah Bin Zubair رضی اللہ عنہ tried to prevent her from liberal generosity. She got angry with him and took a vow never to speak with him.[4] Sayyidah Asma' رضی اللہ عنہا was even more generous. The difference of operating between the two sisters was that Sayyidah Aishah رضی اللہ عنہا kept accumulating spare money and, when sufficient stock was visible, she distributed it among the needy and wretched. But Sayyidah Asma' رضی اللہ عنہا spent in the way of Allah whatever she could spare every day.[5] One day Sayyidina Munkadir رضی اللہ عنہ Bin Abdullah came to Sayyidah Aishah رضی اللہ عنہا. She asked him,

[1] Bukhari.
[2] Muwatta' Imam Maalik.
[3] Bukhari.
[4] Bukhari.
[5] Adab al-Mufrad.

"Have you got a son?" He replied, "No." She again said, "If I had some coins, I would have given you." It so happened that the same evening Sayyidina Mu'awiyah رضی اللہ عنہ sent her a substantial amount of money. She at once called for Sayyidina Munkadir رضی اللہ عنہ and said, "How quickly my Lord Allah has tried my veracity!" She gave him ten thousand *dirhams* with which he purchased a female slave (since he had no wife) who give birth to several of his children.[1]

Among the wives of the Holy Prophet ﷺ, Sayyidah Zainab رضی اللہ عنہا Bint Jahsh was the most generous lady. She was an expert in processing and tempering skins into fine leather. With her art she was able to earn handsome money which she liberally gave away to the needy and the wretched. One day the Holy Prophet ﷺ said, "Among you (my wives), whoever has the longest hand, she will join me (after my death) sooner than others." The wives of the Holy Prophet ﷺ kept measuring the length of their arms. Sayyidah Zainab رضی اللہ عنہا had the shortest arms among them all. When she died, she was the first wife of the Holy Prophet ﷺ to die and all the rest came to understand that by long hand, the measure of generosity was intended.[2]

Avoidance of Venegeance

Life is so constituted that no body is free from opposition and display of enemity in life affairs. When an opponent is in trouble, the act of wreaking vengeance becomes easy. But the women Companions رضی اللہ عنہم were so much saturated with the love of Allah and His Prophet ﷺ that there was no room left in their hearts for personal grudges and for vengeance of wrong done to them. Sayyidah Zainab رضی اللہ عنہا and Sayyidah Aishah رضی اللہ عنہا used to have some uneasiness between them which was due to human weakness of being co-wives. When the event of "*ifk*" (false accusation) took places against Sayyidah Aishah رضی اللہ عنہا and the Holy Prophet ﷺ asked Sayyidah Zainab رضی اللہ

[1] Tabaqat.
[2] Asabah.

When Sayyidina Umar رضی اللہ عنہ, on the eve of his death due to fatal attack on his life, made a personal request for burial close to the grave of the Holy Prophet ﷺ, she readily; agreed and said, كنت اريد لنفسي ولا وثرن به اليوم على نفسي *"I give him preference to my person although my desire it was to get burried close to my father and the Holy Prophet ﷺ."*[1]

One day she was fasting. A poor wretched woman came to her door and begged for food. She asked her maid servant to give her in alms the only bread they had in the house. The maid said, "But you are fasting and I have to give you the bread at breakfast." She replied, "True, but I desire you to give it to the needy poor woman." It was given. Before sunset someone sent a gift of cooked meat. She said to her maid, "It is better than your bread."[2]

Like the male Companions رضی اللہ عنہم, the women Compapions رضی اللہ عنہن also extended support to the cause of Islam by donating valueable things and properties. Sayyidah Umm Sulaym رضی اللہ عنہا had a fine garden of dates which she happily donated for the personal use of the Holy Prophet ﷺ.[3] Sayyidah Aishah رضی اللہ عنہا was so generous that whatever came her way, she hastened to give it away to the needy persons in charity. Sayyidina Abdullah Bin Zubair رضی اللہ عنہ tried to prevent her from liberal generosity. She got angry with him and took a vow never to speak with him.[4] Sayyidah Asma' رضی اللہ عنہا was even more generous. The difference of operating between the two sisters was that Sayyidah Aishah رضی اللہ عنہا kept accumulating spare money and, when sufficient stock was visible, she distributed it among the needy and wretched. But Sayyidah Asma' رضی اللہ عنہا spent in the way of Allah whatever she could spare every day.[5] One day Sayyidina Munkadir رضی اللہ عنہ Bin Abdullah came to Sayyidah Aishah رضی اللہ عنہا. She asked him,

---

1 Bukhari.
2 Muwatta' Imam Maalik.
3 Bukhari.
4 Bukhari.
5 Adab al-Mufrad.

"Have you got a son?" He replied, "No." She again said, "If I had some coins, I would have given you." It so happened that the same evening Sayyidina Mu'awiyah رضی اللہ عنہ sent her a substantial amount of money. She at once called for Sayyidina Munkadir رضی اللہ عنہ and said, "How quickly my Lord Allah has tried my veracity!" She gave him ten thousand *dirhams* with which he purchased a female slave (since he had no wife) who give birth to several of his children.[1]

Among the wives of the Holy Prophet ﷺ, Sayyidah Zainab رضی اللہ عنہا Bint Jahsh was the most generous lady. She was an expert in processing and tempering skins into fine leather. With her art she was able to earn handsome money which she liberally gave away to the needy and the wretched. One day the Holy Prophet ﷺ said, "Among you (my wives), whoever has the longest hand, she will join me (after my death) sooner than others." The wives of the Holy Prophet ﷺ kept measuring the length of their arms. Sayyidah Zainab رضی اللہ عنہا had the shortest arms among them all. When she died, she was the first wife of the Holy Prophet ﷺ to die and all the rest came to understand that by long hand, the measure of generosity was intended.[2]

Avoidance of Venegeance

Life is so constituted that no body is free from opposition and display of enemity in life affairs. When an opponent is in trouble, the act of wreaking vengeance becomes easy. But the women Companions رضی اللہ عنہم were so much saturated with the love of Allah and His Prophet ﷺ that there was no room left in their hearts for personal grudges and for vengeance of wrong done to them. Sayyidah Zainab رضی اللہ عنہا and Sayyidah Aishah رضی اللہ عنہا used to have some uneasiness between them which was due to human weakness of being co-wives. When the event of "*ifk*" (false accusation) took places against Sayyidah Aishah رضی اللہ عنہا and the Holy Prophet ﷺ asked Sayyidah Zainab رضی اللہ

---

1 Tabaqat.
2 Asabah.

عنها about the conduct of Sayyidah Aishah رضی اللہ عنہا, she readily said, وهی ا لتی تسامینی فعصمها الله بالورع "I fully guard my ears (do not support all hear say) and my eyes. I know nothing of Aishah except her excellence of character and chastity."[1] Sayyidah Aishah رضی اللہ عنہا acknowledged her goodness of conduct and said, "Although she was my adversary (at social level), yet Allah has saved her piety due to the fact that she feared Allah in all matters."

Revenge asides, the women companions رضی اللہ عنہن were so noble of conduct that they did not like even to bear grudge and malice against their opponents or those who had done positive harm to them. Sayyidina Mu'awiyah رضی اللہ عنہ Bin Khudaij had murdered Muhammad Bin Abu Bakr, a brother of Sayyidah Aishah رضی اللہ عنہا. In one of the battles, he was serving as commander of the army. Sayyidah Aishah رضی اللہ عنہا asked one of the participants of the battle, "What has been the treatment of Mu'awiyah in this battle." He replied, "I saw no fault in his conduct. Every one praised him. If someone lost his camel, he gave him another camel. If a soldier's horse died, he at once replaced it with another horse. If slave of some one deserted and ran away, he replaced him with another slave." After hearing so much about the good conduct of Mu'awiyah Bin Khudaij رضی اللہ عنہ, she said, "I seek forgiveness of Allah that I may bear grudge against such a man only because he had slain my brother. I heard the Holy Prophet ﷺ praying to Almighty Allah, 'Whoever shows kindness to my followers, You be kind to him; and whoever shows hardship to my followers, You treat him with hardship."[2]

Hospitality, Self-Respect and Patience

Sayyidah Umm Shareek رضی اللہ عنہا was a very wealthy and generous lady. She had made her house a permanent inn for the incoming guests who came to see the Holy Prophet ﷺ. He sent

[1] Bukhari. [2] Asad ul-Ghabah.

them to her guest house for stay and for boarding.[1]

Sayyidina Abdullah Bin Zubair رضی اللہ عنہ visited his mother on the eve of his martyrdom. Sayyidah Asma' رضی اللہ عنہا advised her son, "Do not agree to any unwholesome and degrading condition for fear of death. By Allah, it is better to die with dignity than to live with dishonour and be subject to tyrant's lashes."

Endurance at Affliction

The common practice in pre-Islamic Arabia was that the women folk used to weep bitterly at their dead near ones, raised hue and cry, tore down their clothes and dishevelled their hair in frustration. But the teachings of Islam and the good training of Holy Prophet ﷺ had changed the inner self of the Muslim women. None of the old customs and habits were repeated. Their sense of patience and endurance in times of affliction, death and trial was visible. There are astonishing events of endurance on record. Sayyidina Abu Talhah *Ansari* رضی اللہ عنہ had a son who fell ill. He left him under care of his mother and went out for worldly affairs. Before his return, the boy died. The wife of Sayyidina Abu Talhah *Ansari* رضی اللہ عنہ requested her neighbours not to tell him of his son's death immediately on his return. When he returned in the evening and enquired about the condition of his ailing son, his wife said, "He is more peaceful now." Then she served him meals which he ate. In the next morning she said to him, "If some one gives you something for temporary use and then asks for its return, do we have a right to keep it permanently with us?" He said, "We have no such right." She remarked, "Then have patience for the loss of your son whom Allah has taken back."[2]

When the Holy Prophet ﷺ returned from the battle of *Uhad*, many women Companions رضی اللہ عنہن gathered round him to enquire about their male relatives who had gone to

[1] Nasa'i. [2] Muslim.

participate in the battle. Sayyidah Hamnah رضی اللہ عنہا Bint Jahsh was one of them. They Holy Prophet ﷺ said to her, "Hamnah! Have patience for the loss of your brother Abdullah." She remained silent and patiently said:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

"We are only for Allah and to Him shall we all return."

Then he again said to her, "Have patience for the loss of your maternal uncle, Hamzah Bin Abdul Muttalib رضی اللہ عنہ." She again displayed endurance and repeated the same words she had said about her brother. She prayed for the salvation and forgiveness of both the martyrs.❶

When Sayyidina Abdullah Bin Zubair رضی اللہ عنہ prepared to fight against the tyrant, Hajjaj Bin Yusuf, his mother, Sayyidah Asma' رضی اللہ عنہا was ill. He came to see her. She said, "Perhaps you are longing to see my death (because of my advanced old age). But I shall not like to leave this world until I have seen one of the two happenings—I see you martyred or I see you successful against Hajjaj." When he was slain, Hajjaj put his dead body on gallows which she, despite her old age and illness, went to see. She did no mourning. She raised no hue and cry, she did not display her utter grief and agony. Instead, she boldly addressed Hajjaj, "Has not the time come for this rider to get down his mount?"❷

Valour and Acts of Bravery

Just as acts of valour performed by the male Companions رضی اللہ عنہم did not lag behind in performing miraculous deeds on the battlefields. In the battle of *Hunain*, when the battlefield was hot and raging with conflict, Sayyidah Umm Sulaym رضی اللہ عنہا drew out a long knife to kill any unbeliever who came her way.❸

❶ Tabaqat. ❷ Isti'ab.
❸ Abu Dawood.

In the battle of Trench, the Holy Prophet ﷺ had confined all the women folk inside fort. A Jew came there and went round the fort to check up if there was any male soldier inside. Sayyidah Safiyyah رضی اللہ عنہا asked Sayyidina Hassan Bin Thabit رضی اللہ عنہ to kill the Jew as he appeared to be a spy of the enemy. He expressed his inability. So, she herself came down and with a long nail of the tent, she struck a fatal blow on the Jew who died instantaneously.❶

Asceticism, Cheerfulness and Confidence

The women Companions رضی اللہ عنہن lived a very frugal life and avoided worldly pomp and show. Once Sayyidah Aishah رضی اللہ عنہا said, "Those who do not like to put on old, patched clothes, they would not get new ones in the Hereafter."❷

The spirit of Islam had made Muslim women and girls always happy and cheerful, unmindful of the troubles of life. On occasion of festivals the Muslim little girls gathered around the Holy Prophet ﷺ and cheered him with singing and playing small musical instruments.❸

Women Companions were most trustworthy confidants and any secret confided to them would remain a secret for their entire lives. On the eve of his departure from this world, the Holy Prophet ﷺ was lying in the midst of his wives when Sayyidah Fatimah رضی اللہ عنہا arrived. She was greeted by the Holy Prophet ﷺ and made to sit on his right side. He said some thing confidential in her ears when she cried out in anguish. Soon after he said another thing which made her smile and be happy. The wives رضی اللہ عنہن enquired as to what had transpired between the father and the daughter. But she clearly said, "I cannot divulge what I have been told as a secret."❹

Honour and Chastity

Islam had taught the women folk the high value of their

❶ Asad ul-Ghabah. ❷ Al-Adab Al-Mufrad.
❸ Bukhari. ❹ Muslim.

honour and chastity. After Islam, an old lover tried to seduce a Muslim woman but was rebuffed with the words, "Old time is gone. Islam has come in and we are to guard our honour."[1] A maid servant, after she had embraced Islam, was being pressed by her master to take to life of laxity but she complained to the Holy Prophet ﷺ. On her complaint, the following verse of the Holy Qur'an was revealed:[2]

لَا تُكْرِهُوْا فَتَيَاتِكُمْ عَلَى الْبِغَآءِ

"And constraint not your slave girls to prostitution."

(24:33)

Sayyidina Mughirah Bin Shu'bah رضی اللہ عنہ wished to enter into wedlock. He consulted the Holy Prophet ﷺ who asked him to have a look on the prospective bride. He went to the house of the desired lady but she declined to appear before him until it was an order of the Holy Prophet ﷺ.[3]

Far from committing an act of lewdness, even an accusation of unchaste behaviour would upset their nervous system. When the incident of "*ifk*" (false charge) took place, Sayyidah Aishah رضی اللہ عنہا fainted, had high fever and tears trickled ceaseless down her eyes.[4]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] *Musnad Ahmad V-4, P-187.* [2] *Abu Dawood.*
[3] *Ibn Majah.* [4] Bukhari.

MODEL SOCIAL LIFE

Peaee and Pacification

Peaceful social life was the order of the Muslim ladies. If weakess of human nature caused a breach of good relations, they hastened to rectify and bring about pacification. Sayyidah Aishah رضی اللہ عنہا was angry with her nephew, Sayyidina Abdullah Bin Zubair رضی اللہ عنہ over something. But she felt it keenly and, at times, wept over the breach of peaceful relations.[1]

Kindness to Kins and Relatives

Sayyidah Zainab رضی اللہ عنہا was very kind to her kith and kin. Sayyidah Aishah رضی اللہ عنہا praised her conduct and said, ولم ارا امرأة قط خيرا فى الدين من زينب واتقى الله واصدق حديثا واوصل للرحم "I have never seen a woman more religious, more pious, more God-fearing, more truthful and more kind and helptul to relatives than Sayyidah Zainab."[2]

Sayyidah Asma' رضی اللہ عنہا inherited a valueable property and Sayyidina Amir Mu'awiyah رضی اللہ عنہ gave her a sum of on lac. She gave the money and the property as donation to Sayyidina Qasim Bin Muhammad and Ibn Abu Ateeq who were her close relatives.[3]

Favour and monetary help even to unbelieving relatives was also done by the women Companions رضی اللہ عنہن. Sayyidah Asma' رضی اللہ عنہا gave monetary help to her mother who had not yet accepted Islam after the Holy Prophet ﷺ had permitted

[1] Bukhari. [2] Muslim. [3] Bukhari.

honour and chastity. After Islam, an old lover tried to seduce a Muslim woman but was rebuffed with the words, "Old time is gone. Islam has come in and we are to guard our honour."[1] A maid servant, after she had embraced Islam, was being pressed by her master to take to life of laxity but she complained to the Holy Prophet ﷺ. On her complaint, the following verse of the Holy Qur'an was revealed:[2]

لَا تُكْرِهُوْا فَتَيَاتِكُمْ عَلَى الْبِغَآءِ

"And constraint not your slave girls to prostitution."

(24:33)

Sayyidina Mughirah Bin Shu'bah رضی اللہ عنہ wished to enter into wedlock. He consulted the Holy Prophet ﷺ who asked him to have a look on the prospective bride. He went to the house of the desired lady but she declined to appear before him until it was an order of the Holy Prophet ﷺ.[3]

Far from committing an act of lewdness, even an accusation of unchaste behaviour would upset their nervous system. When the incident of "*ifk*" (false charge) took place, Sayyidah Aishah رضی اللہ عنہا fainted, had high fever and tears trickled ceaseless down her eyes.[4]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Musnad Ahmad V-4, P-187. [2] Abu Dawood.
[3] Ibn Majah. [4] Bukhari.

MODEL SOCIAL LIFE

Peace and Pacification

Peaceful social life was the order of the Muslim ladies. If weakess of human nature caused a breach of good relations, they hastened to rectify and bring about pacification. Sayyidah Aishah رضی اللہ عنہا was angry with her nephew, Sayyidina Abdullah Bin Zubair رضی اللہ عنہ over something. But she felt it keenly and, at times, wept over the breach of peaceful relations.[1]

Kindness to Kins and Relatives

Sayyidah Zainab رضی اللہ عنہا was very kind to her kith and kin. Sayyidah Aishah رضی اللہ عنہا praised her conduct and said, ولم ارا امراۃ قط خیرا فی الدین من زینب واتقی اللہ واصدق حدیثا واوصل للرحم "I have never seen a woman more religious, more pious, more God-fearing, more truthful and more kind and helptul to relatives than Sayyidah Zainab."[2]

Sayyidah Asma' رضی اللہ عنہا inherited a valueable property and Sayyidina Amir Mu'awiyah رضی اللہ عنہ gave her a sum of on lac. She gave the money and the property as donation to Sayyidina Qasim Bin Muhammad and Ibn Abu Ateeq who were her close relatives.[3]

Favour and monetary help even to unbelieving relatives was also done by the women Companions رضی اللہ عنہن. Sayyidah Asma' رضی اللہ عنہا gave monetary help to her mother who had not yet accepted Islam after the Holy Prophet ﷺ had permitted

[1] Bukhari. [2] Muslim. [3] Bukhari.

her.[1] Similarly Sayyidah Safiyyah رضی اللہ عنہا made a will for transfer of her property to a relative who was a Jew.[2]

Gifts, Treatment of Servants and Mutual Co-Operation

A tradition of the Holy Prophet ﷺ says:

"Give gifts to one another, you will love one another."

In obedience to this teaching, the women Companions رضی اللہ عنہن used to send gifts to each other. Sayyidah Nusaibah *Ansariah* رضی اللہ عنہا was a poor and destitute Companion. Despite her poverty, she used to send gifts to the wives of the Holy Prophet ﷺ for whom she had great love and regard. Once she sent some goat meat to Sayyidah Aishah رضی اللہ عنہا after slaughtering a goat she had received in charity.[3] Similarly Sayyidah Barirah رضی اللہ عنہا, another poor Companion, used to send gifts to the wives of the Holy Prophet ﷺ.[4]

Sayyidah Umm Darda' رضی اللہ عنہا, a woman Companion, was once in the palace of Abdul Maalik who called a servant for some service. The servant did not turn up in time and was late in reaching him. On this Abdul Maalik (who was a Caliph) invoked curses on him. Sayyidah Umm Darda' رضی اللہ عنہا admonished him for cursing his servant and told him, "The Holy Prophet ﷺ had said that whoever accused any one, he would never have the honour of intercession or witness on the Day of Judgement."[5]

In times of affliction and trial, the women Companions رضی اللہ عنہن used to console and render active help and co-operation to each other. Sayyidah Asma' رضی اللہ عنہا did not know how to prepare loaves and bread. Her neighbouring women used to cook her bread and sent it to her home.[6] If some of the women Companions رضی اللہ عنہن had genuine complaints against their

[1] Muslim.
[2] Musnad Darami.
[3] Bukhari.
[4] Muslim.
[5] Kitab al-Birr was Eilah wal Aadab.
[6] Muslim.

husbands, they would approach Sayyidah Aishah رضی اللہ عنہا for address. She listened to their troubles, consoled them and recommended their cases to the Holy Prophet ﷺ for suitable orders to their husbands. Once a woman came to her and showed her the beating of her husband and the blisters left on her body. She narrated her story to the Holy Prophet ﷺ who gave suitable instructions. This *Hadith* concludes with the words: والنسآء ینصر بعضھن بعضا "It is in the nature of women that they help each other."[1]

A male Companion رضی اللہ عنہ came to Sayyidah Umm Darda' رضی اللہ عنہا and told her about serious illness of his wife. She visited her and fed her with her hands. She continued to nurse her and help her till she was fully cured.[2]

The women Companions رضی اللہ عنہن lost no opportunities to visit ailing women in their houses and to give them consolation and treatment within their means and power. Sayyidah Umm Darda' رضی اللہ عنہا learnt illness of a Companion away from her home. She visited him after travelling on her camel.[3]

Sayyidina Abdullah Bin Maz'oon رضی اللہ عنہ fell seriously ill. Sayyidah Umm ul-Haslah رضی اللہ عنہا and members of the family treated the patient diligently till his death. He was given a coffin and Sayyidah Umm ul-Haslah رضی اللہ عنہا said words of praise for him, "I bear witness that Allah has honoured you."[4] Sayyidah Zainab رضی اللہ عنہا fell ill. Sayyidina Umar رضی اللہ عنہ asked the wives of the Holy Prophet ﷺ, "Who will treat and console the sick?" All of them displayed willingness to nurse and help the ailing Sayyidah Zainab رضی اللہ عنہا. When she died, all of them joined in giving a funeral bath and a coffin.[5]

Condolence of the Dead

Teachings of Islam made them to assimilate all good qualities of character. Women Companions رضی اللہ عنہن were

[1] Bukhari.
[2] Al-Adab Al-Mufrad.
[3] Ibid.
[4] Bukhari.
[5] Ibn Sa'd.

always keen to condole the death of fellow women who passed away. Once the Holy Prophet ﷺ was returning after burial of a Companion and he met his daughter, Sayyidah Fatimah رضی اللہ عنہا, on the way. He asked her, "What has brought you out?" She replied, "I went to such and such house for condolence."[1] In pre-Islamic days women used to weep and sing dirge on the dead of their relatives or tribesmen. Islam had banned this bad custom. Women Companions were asked, among other things, to pledge that they would not indulge in singing dirge over the dead. Sayyidah Umm Atiyyah رضی اللہ عنہا asked for exemption on only one occasion because a certain family had sung dirge over a dead person of their family and now her participation on reciprocal basis was necessary. She was allowed.[2]

Love of Children

Women Companions رضی اللہ عنہن had very great love for their children. Once a male Companion رضی اللہ عنہ divorced his wife and wanted to take away her child. She came to the Holy Prophet ﷺ and said in sentimental words, "My belly was the resting place of my child, my breast was his sucking bag, my lap was his cradle. His father divorced me and now he wants to snatch him away from me." The Holy Prophet ﷺ ruled, "Until you enter into another wedlock, you are more deserving to keep the baby."[3] The women of *Quraish* were more conspicious in this noble quality and the Holy Prophet ﷺ praised them, saying, نعم النساء نساء قريش احناهن على الولد وارعاهن على الزوج "How good are the women of *Quraish*! They love their children and guard the wealth of their husbands."[4]

Love of Sisters and Brothers

The women Companions رضی اللہ عنہن passionately loved their brothers and sisters. Sayyidina Abdullah Bin Abu Bakr رضی اللہ عنہ died in Abyssinia and his dead body was brought to Makkah

[1] Abu Dawood. [2] Muslim.
[3] Abu Dawood. [4] Bukhari.

for burial. Sayyidah Aishah رضی اللہ عنہا went to his grave out of filial love and recited the following verses of an elegy:

وكنا كندماني جذيمة حقبةً من الدهر حتى قيل لن يتصدعًا
فلـمّـا تفرقنا كان وما لكًا بطول اجتماع لم نبت ليلة معًا

"We both stayed together for a long time like the two co-partners of Juzaima. But when separation came, we and Maalik became so far driven as if we had never lived together for a single night."[1]

When Sayyidina Hamzah رضی اللہ عنہ died, Sayyidah Safiyyah رضی اللہ عنہا went to the battle ground of *Uhad* to ascertain his fate. The Holy Prophet ﷺ did not break the news to her for fear of her losing senses. He gently placed his hand on her chest for consolation and she recited, اِنّا لِلّٰہ "We are for Allah", and began weeping.[2]

When Sayyidah Ruqayyah رضی اللہ عنہا died, all the family women were weeping. Sayyidah Fatimah رضی اللہ عنہا wept near her grave and the Holy Prophet ﷺ wiped her tears with his hands.[3]

The love of parents was also prominent. When the unbelievers, in the early days of Prophethood, insolently hung a camel's bowel around the neck of the Holy Prophet ﷺ in the state of praying, Sayyidah Fatimah رضی اللہ عنہا ran to her father and removed the bowel and scolded the unbelievers.[4]

Bringing up of Orphans

The tradition says:

اَنَا وَكَافِلُ الْيَتِيْمِ كَهَاتَيْنِ فِى الْجَنَّة.

"Myself and the sustainer of an orphan shall be together in Paradise like these two fingers."

This teaching had a tremendous effect on the women

[1] Tirmizi. [2] Tabaqat.
[3] Musnad Abu Dawood. Tiyalsi P-351. [4] Bukhari.

Companions رضی اللہ عنہن. Sayyidah Zainab رضی اللہ عنہا used to support several orphans. She was encouraged by the Holy Prophet ﷺ to spend on her husband and his orphan children.[1]

Sayyidina Muhammad Bin Abu Bakr رضی اللہ عنہ, a brother of Sayyidah Aishah رضی اللہ عنہا was fully supported by her.[2] The wealth and property of the orphans was not only jealously guarded by the women Companions رضی اللہ عنہن, they even tried to increase it by investment in trade. Allah has said:

وَابْتَلُوا الْيَتٰمٰى حَتّٰٓى اِذَا بَلَغُوا النِّكَاحَ ۚ

"And test the orphans until they reach a marriageable age.... (4:6)

Sayyidah Aishah رضی اللہ عنہا invested the property of orphans with other people.[3]

Bringing up Young Children

The women Companions رضی اللہ عنہن displayed great sense of responsibility in bringing up their children. When Sayyidah Umm Sulaym رضی اللہ عنہا lost her husband, her son Sayyidina Anas رضی اللہ عنہ was a small boy. She made up her mind not to remarry until he had perfectly and completely developed into a man. He himself acknowledged this kind gesture of his great mother and said, "Allah may reward my mother munificently. She has fully discharged the duties of my development."[4]

The Holy Prophet ﷺ was dearer to the women Companions رضی اللہ عنہن than any thing in this world. Despite this great love and regard, Sayyidah Umm Haani رضی اللہ عنہا respectfully declined to marry when he proposed her marriage. She had young children who required constant attention and service. She put the situation in nice words, "In the presence of such young children of my deceased husband I shall not be able to discharge my obligations to your kind honour (in case of re-marriage).[5]

[1] Ibid. [2] Muwatta Imam Maalik. [3] Ibid.
[4] Tabaqat. [5] Ibid.

Protection of Wealth and Property of the Husband

For good and healthy marital relations, a sensible wife guards the wealth and property of her husband carefully. The women Companions رضی اللہ عنہن were meticulously honest in this regard. When Sayyidah Asma' رضی اللہ عنہا was married to Sayyidina Zubair رضی اللہ عنہ, a poor merchant came to her house and requested that he may be allowed to put up his stall under shade of their house. She did not allow him until Sayyidina Zubair رضی اللہ عنہ gave his permission.[1] She had no personal source of income and her nature was generous. She could not spend in charity until Sayyidina Zubair رضی اللہ عنہ had agreed to it. She explained her difficulty to the Holy Prophet ﷺ who allowed her to give away in charity what was easily available.[2]

Once the Holy Prophet ﷺ was taking *Bai'ah* (pledge) from a number of women. One of them got up and said, "We women are dependent on our fathers, sons and husbands for aught in life. Can we take some thing (and to what extent) from their wealth?" He ruled, "So much is permissible which you eat, drink or give away in gift."[3] The Holy Prophet ﷺ admired the women of *Quraish* as the most desireable wives, نعم النساء نساء قريش احناهن على الولد وارعاهن على الزوج "Who love their children and guard and protect the property of their husbands.[4]

Seeking Pleasure of the Husband

The women Companions رضی اللہ عنہن were very particular in winning the pleasure of their husbands. Sayyidah Haulah رضی اللہ عنہا was a perfume vendor. Once she came to Sayyidah Aishah رضی اللہ عنہا and said, "I anoint myself with perfumes every night, decorate myself as a bride and, to win pleasure of Allah, I go to my husband's bed. But he pays no attention and turns his face away from me." The matter was brought to the notice of the

[1] Muslim. [2] Muslim.
[3] Abu Dawood. [4] Asad ul-Ghabah.

Holy Prophet ﷺ who advised her to persist and seek the pleasure of her husband and go on obeying him.[1] Once Sayyidah Aishah رضی اللہ عنہا had put on silver rings round her fingers. When the Holy Prophet ﷺ enquired as to what for were the rings, she replied, "I decorate myself for your sake." One of the women Companions رضی اللہ عنہن was using golden bracelets. The Holy Prophet ﷺ advised her not to use golden ornaments. She said, "If a women does not decorate herself, she falls in the estimate of her husband."[2]

Sayyidah Zainab رضی اللہ عنہا was married to Abul Aas when he had not yet embraced Islam. In the battle of *Badr* he was taken a captive by the Muslims. She sent her precious necklace as ransom to earn his freedom. Such was the love the women Companions displayed for their husbands.[3]

Sayyidah Hamnah رضی اللہ عنہا Bint Jahsh broke into cries and weeping when she learnt that her husband had been martyred.[4]

Sayyidina Umar رضی اللہ عنہ was not much interested in his family persons. Albeit his wife, Sayyidah Aatikah رضی اللہ عنہا used to kiss his head out of love even when she was fasting.[5] She had great love for her former husband, Sayyidina Abdullah Bin Abu Bakr رضی اللہ عنہ, who was martyred in *Ta'if*. She composed an elegy in his grief and following is one verse from her elegy: قالت لا تنفك عيني خزينة عليك ولا ينفك جلدى اغير "I have taken a vow that in your grief my eyes would always remain in tears and my body in a dusty condition." When she was married to Sayyidina Umar رضی اللہ عنہ, Sayyidina Ali رضی اللہ عنہ attended their wedding feast and reminded her of her sad verses on which she again burst into tears. When Sayyidina Umar رضی اللہ عنہ was martyred, she again wrote an elegy on his separation and her loss.[6]

In their service of their husbands the women Companions رضی اللہ عنہن were very active and sincere. The Holy Prophet ﷺ

[1] Abu Dawood.
[2] Nasa'i.
[3] Abu Dawood.
[4] Ibn Majah.
[5] Muwatta
[6] Asad ul-Ghabah.

used to have his tooth brush washed again and again and Sayyidah Aishah رضی اللہ عنہا performed this duty with pleasure. Once he came to the mosque wearing a blanket. A male Companion رضی اللہ عنہ pointed out a blot on it. He sent it to Sayyidah Aishah رضی اللہ عنہا who personally washed and removed the blot on the blanket. She then dried it up and sent it back to the Holy Prophet ﷺ.[1]

When the Holy Prophet ﷺ assumed his *ihram* or cost it off, Sayyidah Aishah رضی اللہ عنہا used to rub his body with perfume.[2] When he sent an animal of sacrifice to the Holy *Ka'bah*, she used to twist string for its neck.[3]

The wives of the male Companions رضی اللہ عنہم used to stand by their husbands and served them in all hours of difficulty and trouble. When the Holy Prophet ﷺ displayed his displeasure on the attitude of Sayyidina Bilal رضی اللہ عنہ Bin Umayyah in the battle of *Tabuk*, his wife came to the Holy Prophet ﷺ and said, "He is an old man and has no servant or slave to look after him. If I continue to render him service, will you kindly agree?" The Holy Prophet ﷺ agreed.[4]

Even an obedient and loving wife will not care for her husband if he breaks his relations with her. But the women Companions رضی اللہ عنہن smashed this natural principle too. A male Companion رضی اللہ عنہ suspended relations with his wife temporarily, but his wife continued to serve him assiduously.

◆◆◆◆◆◆ ❀ ◆◆◆◆◆◆

[1] Ibid.
[2] Abu Dawood.
[3] Ibid.
[4] Bukhari.

SCENES OF SOCIAL LIFE

Abject Poverty and Its Effects

In the beginning of Islam, the women Companions رضی اللہ عنہن had to face hardships resulting from abject poverty. The effect of poverty was visible in their day to day living, houses, dress and household articles.

Clothing and Dress

There was acute dearth of wearing dresses. Sayyidah Fatimah رضی اللہ عنہا the dear daughter of the Holy Prophet ﷺ, did not have a sheet of cloth long enough to cover her entire body. She wished to appear before her great father completely covered in cloth sheet. But her sheet of the covering cloth was so small that she could not cover both her head and feet simultaneously.[1] Some of the women Companions رضی اللہ عنہن did not possess even a covering sheet of cloth. When the Holy Prophet ﷺ permitted the women to attend the Eid prayers in the Eid Ground, one of the women Companions رضی اللہ عنہن said to him, "If a woman does not have a covering sheet, what should she do?" He replied, Let her share the covering sheet of another woman."[2]

On the occasion of marriage, even the poorest of man gets a new dress for his bride. But the women Companions رضی اللہ عنہن did not have suitable dresses even for their wedlock. Sayyidah Aishah رضی اللہ عنہا had a handsome shirt which was taken on loan by the women Companions رضی اللہ عنہن to be used in their

[1] Abu Dawood. [2] Ibn Majah.

weddings.[1]

Houses, Utensils and Ornaments

Due to abject poverty, the houses of the women Companions رضی اللہ عنہن were usually of very low quality, short in building and small in size. There was no provision of latrines in the houses.[2] They had to go out in wilderness at nights to answer the call of nature. There were no curtains on the entrance doors.[3] At night, they could not afford to light their houses.[4]

In the household, articles of necessity were insufficient. There used to be only one bedding for man and wife,[5] and that too made of date palm leaves. As for articles of decoration, they usually had very simple and cheap ornaments. From study of the Books of tradition, it is revealed that bracelets, arm-lets, finger rings, simple necklaces and earrings were some times in the use of the women Companions رضی اللہ عنہن. The necklace, Sayyidah Aishah رضی اللہ عنہا lost in a journey was made of *Yamanite* clay.[6] For purpose of decoration, antimony, perfume, saffron, musks, mehndi and warsh (kind of grass having medicinal value) were found in their use.[7]

Self Service

Household was entirely the personal responsibility of the women Companions رضی اللہ عنہن. To run their house, they undertook all kinds of hard work. Sayyidah Fatimah رضی اللہ عنہا got blisters on her hands by constant working of hand-mill for the day to day production of flour. She got her sides spotted due to regular carrying of water in the leather bag. Dusting and sweeping of her house made her clothes oily and dust-stained.[8]

The wives of the Holy Prophet ﷺ performed the household duties by turn. One day, for her turn of duty, Sayyidah

[1] Bukhari.
[2] Bukhari.
[3] Abu Dawood.
[4] Bukhari.
[5] Abu Dawood.
[6] Ibid.
[7] Ibid.
[8] Kitab ul-Khuruj wal Imarah.

Aishah رضی اللہ عنہا ground barley and prepared a loaf for the Holy Prophet ﷺ. She kept waiting for him and he was late for some reason. She was induced to sleep and, on arrival, the Holy Prophet ﷺ awakened her to give him meals.[1]

Sayyidah Asma' رضی اللہ عنہا, sister of Sayyidah Aishah رضی اللہ عنہا, was married to Sayyidina Zubair رضی اللہ عنہ who was so poor that he had no wealth in his house except one horse. She personally went out to the gardens and brought fodder for the horse. Some times later, Sayyidina Abu Bakr رضی اللہ عنہ sent her a slave and she got rid of hard outdoor duty. The Holy Prophet ﷺ had given a piece of land to Sayyidina Zubair رضی اللہ عنہ which was three miles from Madinah. Sayyidah Asma' رضی اللہ عنہا went there daily to collect date seeds which she beat into pieces to prepare as fodder for the she camel which carried their water from distance. Small household duties were an addition. If the leather bag burst somewhere, she herself repaired it. She kneaded her flour and prepared loaves.[2]

Besides household duties some of the women Companions رضی اللہ عنہن performed works of industry and craft.[3] Sayyidah Saudah رضی اللہ عنہا used to prepare handsome covering popular in *Ta'if*. This gave her a better monetary status than the other wives of the Holy Prophet ﷺ. Some of the women Companions رضی اللہ عنہن used to weave cloth for dresses.[4]

Veil and Woman Covering

Although use of veil and long covering was not strictly in force, yet the women of early Islam were not entirely free to move without covering their bodies.

While travelling they used canopies over the camel saddles[5] and used veils for the covering of faces when faced by strange men.[6] Sayyidah Aishah رضی اللہ عنہا said, "I used to cover up my face with a veil when strangers passed my way in the

[1] Al-Adab Al-Mufrad.
[2] Muslim.
[3] Asad ul-Ghabah.
[4] Bukhari.
[5] Abu Dawood.
[6] Ibid.

last *Hajj*—pilgrimage."[1] Once Sayyidina Aflah Bin Abul Qais رضى الله عنه came to see Sayyidah Aishah رضى الله عنها. She at once got behind a screen. He said, "I am your uncle. Why do you hide yourself from me?" She enquired, "How?" He replied, "The wife of my brother gave you her breast." She replied, "The man did not give me breast." And she did not appear before him.[2]

A woman Companion رضى الله عنها came to the Holy Prophet ﷺ to enquire as to how her son was martyred? She was completely wrapped in a long sheet. The men around said with astonishment, "You have come to ask how your son faced martyrdom and you have covered your face and body. How strange!" She replied, "I have lost my son but not my modesty."[3]

The woman Companions رضى الله عنهن covered their bodies strictly in accordance with the rules of the *Shari'ah*. They would appear without cover if *Shari'ah* allowed such appearance. However, if circumstances changed and *Shari'ah* demanded them to cover, they would not hesitate to appear in covering before the same men. Sayyidah Aishah رضى الله عنها did not observe *purdah* from personal slaves. Sayyidina Abdullah Bin Saalim رضى الله عنه, a very religious and God-fearing man, was her slave. She used to appear before him without a cover and talked to him on household business. One day he came and disclosed that Allah had granted him freedom. From that moment she pulled down the screen to disappear because he was no more her slave. And she never appeared before him for her life.[4]

❖❖❖❖❖❖❀❖❖❖❖❖❖

[1] Abu Dawood. [2] Ibid.
[3] Ibid. [4] Nasa'i.

DAY TO DAY DEALINGS

Repayment of Loans

Sayyidah Aishah رضى الله عنها often obtained money on loan. She was asked, "Why do you borrow?" She replied, "The Holy Prophet ﷺ had said that whosoever borrows with full intention to repay, he is helped by Allah to clear his debts. I seek the help of Allah and it comes."[1]

Partial Remission of Debt

Sayyidah Umm Salamah رضى الله عنها had a slave and she promised to set him free after payment of a fixed amount. When he had partially paid, he requested for the remission of the balance and it was readily remitted by her.[2]

Honesty in Distribution of Legacy

Sayyidina Abu Bakr رضى الله عنه had given some date palm trees to Sayyidah Aishah رضى الله عنها as a gift. But she had not yet taken possession of them. As such, the gift was incomplete under *Shari'ah*. Sayyidina Abu Bakr رضى الله عنه passed away. She distributed the same trees among her brothers and sisters as legacy of her father in accordance with the Law of *Shari'ah*.[3]

Services of Different Types

The women Companions رضى الله عنهن did not have much interest in politics. There is, however, a mention of one very intelligent lady Sayyidah Shifa' Bint Adawiyah رضى الله عنها whose

[1] Musnd Ahmad. [2] Tabaqat.
[3] Muwatta Imam Maalik.

opinion was greatly valued by Sayydina Umar رضی اللہ عنہ who had also entrusted to her certain administrative duties concerning smooth and peaceful running of the market and showed her very great respect. Apart from the field of politics, the women Companions رضی اللہ عنہن rendered valueable services in so many fields of society and the preaching of Islam, the details of which will be apparent in the topics to follow.

◆◆◆◆◆◆❁◆◆◆◆◆◆

SERVICES IN THE FIELD OF RELIGION

Preaching of Islam

The women Companions رضی اللہ عنہن were very keen to spread and preach Islam. Sayyidah Umm Shareek رضی اللہ عنہا used to visit the houses of the *Quraish* families in the early days of Islam and silently but tactfully invite the women to accept Islam. When the *Quraish* came to know of her imperceptible efforts to preach Islam, they turned her out of Makkah.❶

In a battle for Islam, the Muslims were badly in need of drinking water and had severe thirst. They came across an unbelieving woman who had a water bag with her. She was brought to the Holy Prophet ﷺ who allowed the use of water on full payment of its cost to the woman. The Companions رضی اللہ عنہم were so much impressed by the good conduct of the woman that they spared her house when they were attacking the enemies in the villages round her house. The good treatment done to the unbelieving woman impressed her so much that she persuaded her entire family to embrace Islam and they all became Muslims.❷

Sayyidah Umm Hakim Bint Al-Harith رضی اللہ عنہا was married to Ikramah son of Abu Jahl. She herself had embraced Islam on the day Makkah was conquered by the Holy Prophet ﷺ. Her husband had fled to Yemen to save his life. She undertook a long journey to Yemen and gave her husband an invitation to accept Islam. He embraced Islam and came to

❶ Asad ul-Ghabah. ❷ Bukhari.

opinion was greatly valued by Sayydina Umar رضی اللہ عنہ who had also entrusted to her certain administrative duties concerning smooth and peaceful running of the market and showed her very great respect. Apart from the field of politics, the women Companions رضی اللہ عنہن rendered valueable services in so many fields of society and the preaching of Islam, the details of which will be apparent in the topics to follow.

◆◆◆◆◆◆❁◆◆◆◆◆◆

SERVICES IN THE FIELD OF RELIGION

Preaching of Islam

The women Companions رضی اللہ عنہن were very keen to spread and preach Islam. Sayyidah Umm Shareek رضی اللہ عنہا used to visit the houses of the *Quraish* families in the early days of Islam and silently but tactfully invite the women to accept Islam. When the *Quraish* came to know of her imperceptible efforts to preach Islam, they turned her out of Makkah.❶

In a battle for Islam, the Muslims were badly in need of drinking water and had severe thirst. They came across an unbelieving woman who had a water bag with her. She was brought to the Holy Prophet ﷺ who allowed the use of water on full payment of its cost to the woman. The Companions رضی اللہ عنہم were so much impressed by the good conduct of the woman that they spared her house when they were attacking the enemies in the villages round her house. The good treatment done to the unbelieving woman impressed her so much that she persuaded her entire family to embrace Islam and they all became Muslims.❷

Sayyidah Umm Hakim Bint Al-Harith رضی اللہ عنہا was married to Ikramah son of Abu Jahl. She herself had embraced Islam on the day Makkah was conquered by the Holy Prophet ﷺ. Her husband had fled to Yemen to save his life. She undertook a long journey to Yemen and gave her husband an invitation to accept Islam. He embraced Islam and came to

❶ Asad ul-Ghabah. ❷ Bukhari.

audience of the Holy Prophet ﷺ with a changed mind. The Holy Prophet ﷺ was over-whelmed with joy at Ikramah's acceptance of Islam.❶

Sayyidina Abu Talhah رضی اللہ عنہ wanted to marry Sayyidah Umm Sulaym رضی اللہ عنہا without embracing Islam. She told him that her dower money was Islam and she would demand nothing more Abu Talhah agreed, became a Muslim and married her.❷

Support of Fresh Converts to Islam

In the early days of Islam, whosoever accepted the true faith, he had to forsake all his belongings, and get separated from all his dear ones and friends. In that hour of trial, the women Companions رضی اللہ عنہن played a prominent role in supporting and helping such persons. The home of Sayyidah Umm Shareek رضی اللہ عنہا had become a sojourn and heaven of peace for such new Muslims who had been deprived of all means of livelihood. Since the guest house was fully populated with new Muslims, the Holy Prophet ﷺ did not allow Sayyidah Fatimah Bint Qais رضی اللہ عنہا to spend her *'iddah* (legal period of waiting after divorce of a woman) in the house because there was no privacy available.❸

Sayyidah Durrah Bint Lahab رضی اللہ عنہا was another dedicated lady who generously welcomed and fed the Muslim guests.❹

Service to Muslim Warriors

In the battles of Islam, women Companions رضی اللہ عنہن played a prominent role as nurses and water carriers. They went to the battle fields with great courage and eagerness and performed all duties to help the *Mujahideen*. In the battle of *Khayber*, a large number of women Companions رضی اللہ عنہن came forward to fight the enemy. The Holy Prophet ﷺ did not like

❶ Muwatta Imam Maalik. ❷ Asad ul-Ghabah.
❸ Muslim. ❹ Asabah.

such active role and enquired of them as to who had permitted them to join the fighting force and who had accompanied them to the battlefield. They replied, "O Apostle of Allah, we spin wool and with the money thus earned, we help the cause of Allah. We have a dispensary to dress the wounds and to treat ailment of the fighters in the cause of Islam. We pick up arrows and give them to the *Mujahideen* to shoot at the unbelievers. We also give '*sattoo*' (a soft drink made from barley flour mixed with water) to the *Mujahideen*."❶

Sayyidah Umm Atiyyah رضی اللہ عنہا was a prominent woman Companion who participated in seven battles in the company of the Holy Prophet ﷺ. She used to guard the belongings of the *Mujahideen*, cooked their food and nursed the wounded.❷

In the battle of *Uhad*, Sayyidah Aishah رضی اللہ عنہا herself participated. She and Sayyidah Umm Sulaym رضی اللہ عنہا used to carry water bags on their backs and give it to the fighting men.❸

Sayyidah Rabi'ah Bint Mas'ood رضی اللہ عنہا stated that we used to particpate in all the battles for Islam. We served the fighting men and brought the wounded and the dead to Madinah.❹

Sayyidah Rufaidah رضی اللہ عنہا had set up a tent dispensary in the compound of the Prophet's ﷺ Mosque in Madinah. She used to treat and nurse the wounded soldiers in her dispensary. When Sayyidina Sa'd Bin Mu'az رضی اللہ عنہ was wounded in the battle of Trench, he was brought to this tent dispensary for treatment.❺

The male Companions رضی اللہ عنہم and the Caliphs of Islam very much appreciated the services of the women Companions رضی اللہ عنہن. Once Sayyidina Umar رضی اللہ عنہ distributed cloth sheet among the women of Madinah. One very precious cloth sheet

❶ Abu Dawood. ❷ Muslim.
❸ Ibid. ❹ Bukhari.
❺ Asabah.

audience of the Holy Prophet ﷺ with a changed mind. The Holy Prophet ﷺ was over-whelmed with joy at Ikramah's acceptance of Islam.[1]

Sayyidina Abu Talhah رضى الله عنه wanted to marry Sayyidah Umm Sulaym رضى الله عنها without embracing Islam. She told him that her dower money was Islam and she would demand nothing more Abu Talhah agreed, became a Muslim and married her.[2]

Support of Fresh Converts to Islam

In the early days of Islam, whosoever accepted the true faith, he had to forsake all his belongings, and get separated from all his dear ones and friends. In that hour of trial, the women Companions رضى الله عنهن played a prominent role in supporting and helping such persons. The home of Sayyidah Umm Shareek رضى الله عنها had become a sojourn and heaven of peace for such new Muslims who had been deprived of all means of livelihood. Since the guest house was fully populated with new Muslims, the Holy Prophet ﷺ did not allow Sayyidah Fatimah Bint Qais رضى الله عنها to spend her *'iddah* (legal period of waiting after divorce of a woman) in the house because there was no privacy available.[3]

Sayyidah Durrah Bint Lahab رضى الله عنها was another dedicated lady who generously welcomed and fed the Muslim guests.[4]

Service to Muslim Warriors

In the battles of Islam, women Companions رضى الله عنهن played a prominent role as nurses and water carriers. They went to the battle fields with great courage and eagerness and performed all duties to help the *Mujahideen*. In the battle of *Khayber*, a large number of women Companions رضى الله عنهن came forward to fight the enemy. The Holy Prophet ﷺ did not like

[1] Muwatta Imam Maalik. [2] Asad ul-Ghabah.
[3] Muslim. [4] Asabah.

such active role and enquired of them as to who had permitted them to join the fighting force and who had accompanied them to the battlefield. They replied, "O Apostle of Allah, we spin wool and with the money thus earned, we help the cause of Allah. We have a dispensary to dress the wounds and to treat ailment of the fighters in the cause of Islam. We pick up arrows and give them to the *Mujahideen* to shoot at the unbelievers. We also give '*sattoo*' (a soft drink made from barley flour mixed with water) to the *Mujahideen*."[1]

Sayyidah Umm Atiyyah رضى الله عنها was a prominent woman Companion who participated in seven battles in the company of the Holy Prophet ﷺ. She used to guard the belongings of the *Mujahideen*, cooked their food and nursed the wounded.[2]

In the battle of *Uhad*, Sayyidah Aishah رضى الله عنها herself participated. She and Sayyidah Umm Sulaym رضى الله عنها used to carry water bags on their backs and give it to the fighting men.[3]

Sayyidah Rabi'ah Bint Mas'ood رضى الله عنها stated that we used to particpate in all the battles for Islam. We served the fighting men and brought the wounded and the dead to Madinah.[4]

Sayyidah Rufaidah رضى الله عنها had set up a tent dispensary in the compound of the Prophet's ﷺ Mosque in Madinah. She used to treat and nurse the wounded soldiers in her dispensary. When Sayyidina Sa'd Bin Mu'az رضى الله عنه was wounded in the battle of Trench, he was brought to this tent dispensary for treatment.[5]

The male Companions رضى الله عنهم and the Caliphs of Islam very much appreciated the services of the women Companions رضى الله عنهن. Once Sayyidina Umar رضى الله عنه distributed cloth sheet among the women of Madinah. One very precious cloth sheet

[1] Abu Dawood. [2] Muslim.
[3] Ibid. [4] Bukhari.
[5] Asabah.

was left which the People suggested that it may be given to his own wife, Sayyidah Umm Kulthum رضی اللہ عنہا. But he disagreed and said that Umm Sulayt رضی اللہ عنہا was more deserving because in the battle of *Uhad* she distributed water among the fighting soldiers.[1]

Service to Mosque

The women Companions رضی اللہ عنہن used to have deep interest in the cleanliness of mosques. Once some one spat in the Prophet's ﷺ Mosque and the Holy Prophet ﷺ disliked it. His face showed anger. One woman Companion رضی اللہ عنہا immediately got up, rubbed the spittle carefully, cleaned the spot and rubbed it with perfume. The Holy Prophet ﷺ was extremely happy to see this service and praised it, saying, "She has done well."[2]

A woman Companion رضی اللہ عنہا used to sweep the floor of the mosque. The Holy Prophet ﷺ greatly appreciated it. She died and the male Companions رضی اللہ عنہم buried her at night. When the Holy Prophet ﷺ came to know of her death and burial, he said, "Why did you not inform me?" The Companions رضی اللہ عنہم said, "You were having rest and we did not like to disturb you."[3]

Destruction of Innovations

Innovations for rituals are a slow poison for a religion. The women Companions رضی اللہ عنہن took pains to avoid the introduction of innovation in the body of Islam. Some people contrived to take away on payment the old covering of the Holy *Ka'bah* when it was replaced with a new one every year. They kept the old covering as a relic of sanctity. It was distributed in pieces as a mark of blessing, was kept in the pages of the Holy Qur'an and hung in the mosques. The suffering and the ill patients were given treatment with its touch. In the early age of

[1] Bukhari. [2] Nasa'i.
[3] Ibn Majah.

Islam, the Keeper of the Keys of the Holy *Ka'bah* used to bury the old covering so that impious persons could make any use of it. Shaiba Bin Uthman who was the Keeper of the *Ka'bah* narrated the whole thing to Sayyidah Aishah رضی اللہ عنہا, who said, "Allah and His Apostle have given no such orders to bury the old covering to guard its sanctity. This practice may give rise to still worse types of innovation. There is no harm if you sell the old covering of the *Ka'bah* and distribute the money among the poor and the way-farers."[1]

Accountability

What helps in guarding the principles of a religion is the accountability of responsible persons. The Holy Prophet ﷺ laid down three levels for the operation of accountability in the social order of the nation of Islam:

من رأى منكم منكرا فليغيره بيده فان لم يستطع فبلسانه فان لم يستطع فبقلبه وذٰلكَ اضعف الايمان.

"Whosoever sees an evil (in the social order of Muslims), let him remove and rectify it with his hand; if he does not have the power and authority to rectify it by action, let him try to remove the evil by speech and persuasion; if he does not have even that much courage and power, let him consider the evil as evil in his heart. This is the weakest form of faith."[2]

The women Companions رضی اللہ عنہن having social influence used the first two methods to combat with evil practices in society. Once Sayyidah Aishah رضی اللہ عنہا went to a house as a guest. She saw two young daughters of the host offering prayers without covering themselves. She advised with emphasis that no girl shall henceforth offer her prayers without proper covering because the Holy Prophet ﷺ had so ordained.[3] On another occasion her brother Abdur Rehman

[1] Ain ul-Asabah, refe: Baihaqi. [2] Muslim. [3] Musnad, V-6, P-96.

was left which the People suggested that it may be given to his own wife, Sayyidah Umm Kulthum رضی اللہ عنہا. But he disagreed and said that Umm Sulayt رضی اللہ عنہا was more deserving because in the battle of *Uhad* she distributed water among the fighting soldiers.[1]

Service to Mosque

The women Companions رضی اللہ عنہن used to have deep interest in the cleanliness of mosques. Once some one spat in the Prophet's ﷺ Mosque and the Holy Prophet ﷺ disliked it. His face showed anger. One woman Companion رضی اللہ عنہا immediately got up, rubbed the spittle carefully, cleaned the spot and rubbed it with perfume. The Holy Prophet ﷺ was extremely happy to see this service and praised it, saying, "She has done well."[2]

A woman Companion رضی اللہ عنہا used to sweep the floor of the mosque. The Holy Prophet ﷺ greatly appreciated it. She died and the male Companions رضی اللہ عنہم buried her at night. When the Holy Prophet ﷺ came to know of her death and burial, he said, "Why did you not inform me?" The Companions رضی اللہ عنہم said, "You were having rest and we did not like to disturb you."[3]

Destruction of Innovations

Innovations for rituals are a slow poison for a religion. The women Companions رضی اللہ عنہن took pains to avoid the introduction of innovation in the body of Islam. Some people contrived to take away on payment the old covering of the Holy *Ka'bah* when it was replaced with a new one every year. They kept the old covering as a relic of sanctity. It was distributed in pieces as a mark of blessing, was kept in the pages of the Holy Qur'an and hung in the mosques. The suffering and the ill patients were given treatment with its touch. In the early age of

[1] Bukhari. [2] Nasa'i.
[3] Ibn Majah.

Islam, the Keeper of the Keys of the Holy *Ka'bah* used to bury the old covering so that impious persons could make any use of it. Shaiba Bin Uthman who was the Keeper of the *Ka'bah* narrated the whole thing to Sayyidah Aishah رضی اللہ عنہا who said, "Allah and His Apostle have given no such orders to bury the old covering to guard its sanctity. This practice may give rise to still worse types of innovation. There is no harm if you sell the old covering of the *Ka'bah* and distribute the money among the poor and the way-farers."[1]

Accountability

What helps in guarding the principles of a religion is the accountability of responsible persons. The Holy Prophet ﷺ laid down three levels for the operation of accountability in the social order of the nation of Islam:

من رأى منكم منكرا فليغيره بيده فان لم يستطع فبلسانه فان لم يستطع فبقلبه وذٰلكَ اضعف الايمان.

"Whosoever sees an evil (in the social order of Muslims), let him remove and rectify it with his hand; if he does not have the power and authority to rectify it by action, let him try to remove the evil by speech and persuasion; if he does not have even that much courage and power, let him consider the evil as evil in his heart. This is the weakest form of faith."[2]

The women Companions رضی اللہ عنہن having social influence used the first two methods to combat with evil practices in society. Once Sayyidah Aishah رضی اللہ عنہا went to a house as a guest. She saw two young daughters of the host offering prayers without covering themselves. She advised with emphasis that no girl shall henceforth offer her prayers without proper covering because the Holy Prophet ﷺ had so ordained.[3] On another occasion her brother Abdur Rehman

[1] Ain ul-Asabah, refe: Baihaqi. [2] Muslim. [3] Musnad, V-6, P-96.

Bin Abu Bakr رضی اللہ عنہ visited her house. He performed ablution very hastily without proper care of fulfilling the points of order. She objected to it and advised him to perform ablution properly. She told him that the Holy Prophet ﷺ had warned that any human organ or limb which was not properly washed and remained partially dry, it would receive the curse of Hell.[1]

On another occasion she saw a woman putting on a covering with signs of cross on it. She at once scolded her and asked her to remove the covering from her body because the Holy Prophet ﷺ would tear up such indecent clothes immediately on seeing.[2]

On yet another occasion, her niece, Hafsah رضی اللہ عنہا Bint Abdur Rehman came before her with a vry fine head-gear. She became angry and tore the fine sheet of head-gear into pieces. Then she said to her niece, "Are you not aware of the injunctions of Almighty Allah as revealed in the *surah* Nur. Then she obtained a coarse and thick covering and gave it to her niece to use it as her head gear.[3]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Ibid, P-385. [2] Musnad V-6, P-140.
[3] Muwatta Imam Maalik.

MORAL SERVICES

Abolition of Worthless Indoor Games

After great conquests of non-Arab lands, the Muslims became well to do and they learnt to indulge in worthless indoor games like chess, cock-fighting, pigeon flying etc. The women Companions رضی اللہ عنہن took a serious view of such evils and actively started a campaign to out such games from the Muslim society. The house of Sayyidah Aishah رضی اللہ عنہا had been let partially and people occupying it were in the habit of playing indoor games like chess.She become angry and sent them message to stop the nonsense or she would have her house vacated.[1]

Preventive Measures Against Use of Liquor

After conquest of non-Arab lands, the Arabians became acquainted with different new brands and names of wine. The Arabs called wine as "*Khamr*" but the Persians made liquor from wine (ripe grapes) and called it "*Badah*". People became doubtful as to whether the newly learnt brands of wine were unlawful or they could be used. Sayyidah Aishah رضی اللہ عنہا got it declared with wide circulation that even the dates may not be smeared in the pots used for wine. Then she addressed the women and said, "If the water from your pitchers has an effect of making tipsy, even that water would be unlawful because the Holy Prophet ﷺ had clearly stated that every damn thing causing faintness was unlawful.[2]

[1] Al-Adab Al-Mufrad. [2] Nasa'i.

Bin Abu Bakr رضی اللہ عنہ visited her house. He performed ablution very hastily without proper care of fulfilling the points of order. She objected to it and advised him to perform ablution properly. She told him that the Holy Prophet ﷺ had warned that any human organ or limb which was not properly washed and remained partially dry, it would receive the curse of Hell.❶

On another occasion she saw a woman putting on a covering with signs of cross on it. She at once scolded her and asked her to remove the covering from her body because the Holy Prophet ﷺ would tear up such indecent clothes immediately on seeing.❷

On yet another occasion, her niece, Hafsah رضی اللہ عنہا Bint Abdur Rehman came before her with a vry fine head-gear. She became angry and tore the fine sheet of head-gear into pieces. Then she said to her niece, "Are you not aware of the injunctions of Almighty Allah as revealed in the *surah* Nur. Then she obtained a coarse and thick covering and gave it to her niece to use it as her head gear.❸

❶ Ibid, P-385. ❷ Musnad V-6, P-140.
❸ Muwatta Imam Maalik.

MORAL SERVICES

Abolition of Worthless Indoor Games

After great conquests of non-Arab lands, the Muslims became well to do and they learnt to indulge in worthless indoor games like chess, cock-fighting, pigeon flying etc. The women Companions رضی اللہ عنہن took a serious view of such evils and actively started a campaign to out such games from the Muslim society. The house of Sayyidah Aishah رضی اللہ عنہا had been let partially and people occupying it were in the habit of playing indoor games like chess.She become angry and sent them message to stop the nonsense or she would have her house vacated.❶

Preventive Measures Against Use of Liquor

After conquest of non-Arab lands, the Arabians became acquainted with different new brands and names of wine. The Arabs called wine as "*Khamr*" but the Persians made liquor from wine (ripe grapes) and called it "*Badah*". People became doubtful as to whether the newly learnt brands of wine were unlawful or they could be used. Sayyidah Aishah رضی اللہ عنہا got it declared with wide circulation that even the dates may not be smeared in the pots used for wine. Then she addressed the women and said, "If the water from your pitchers has an effect of making tipsy, even that water would be unlawful because the Holy Prophet ﷺ had clearly stated that every damn thing causing faintness was unlawful.❷

❶ Al-Adab Al-Mufrad. ❷ Nasa'i.

Prohibtion of Using Artificial Wigs

In ancient times, one of the causes of lewdness and immodesty among Jewish women was that they used artificial wigs when their hair of the head became scanty. But the Holy Prophet ﷺ had prohibited the Muslim women from such practice. When the Muslim women ignored the orders of the Holy Prophet ﷺ and began the use of wigs, the women Companions رضى الله عنهن started an active campaign to root out this practice. Once a women asked Sayyidah Aishah رضى الله عنها, "My daughter is going to wed but she has lost her hair, shall I use artificial wigs to prepare her as a bride?" She replied, "The Holy Prophet ﷺ had accursed such women."[1]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Musnad. V-6. P-111.

SERVICES IN THE FIELD OF KNOWLEDGE AND LEARNING

Explanation and Commentaries of the Holy Qur'an

The Holy Qur'an is such an exalted and sacred book that a single verse of it, when revealed about a particular person, was sufficient to give that person an exalted status. Such was the case of Sayyidah Zainab رضى الله عنها who was proud of verses revealed about her.

In the course of journey, a garland of Sayyidah Aishah رضى الله عنها was lost and some of the male Companions رضى الله عنهم were sent by the Holy Prophet ﷺ to search it out. On the way, the time arrived for a prayer. The people had no approach to water and they offered prayers without ablution (*wudhu*). On coming back to the Holy Prophet ﷺ they complained to him about the mishap. On this particular occasion, the verses were revealed about *tayammum* i.e., ablution without water but with dust or dusty material). Sayyidina Usaid Bin Hudair رضى الله عنه considered this to be a great excellence of Sayyidah Aishah رضى الله عنها and he addressed her with praise, جزاك الله خيرا فوالله ما نزل بك امر قط الاجعل الله لك منه مخرجا وجعل للمسلمين فيه بركة "May Allah grant you great reward. No accident comes in your way but Allah, the Almighty, always prepares around of escape from its evil effects and this becomes a source of blessing for the Muslims."[1]

[1] Musnad Ahmad.

Prohibtion of Using Artificial Wigs

In ancient times, one of the causes of lewdness and immodesty among Jewish women was that they used artificial wigs when their hair of the head became scanty. But the Holy Prophet ﷺ had prohibited the Muslim women from such practice. When the Muslim women ignored the orders of the Holy Prophet ﷺ and began the use of wigs, the women Companions رضی اللہ عنہن started an active campaign to root out this practice. Once a women asked Sayyidah Aishah رضی اللہ عنہا, "My daughter is going to wed but she has lost her hair, shall I use artificial wigs to prepare her as a bride?" She replied, "The Holy Prophet ﷺ had accursed such women."[1]

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Musnad. V-6. P-111.

SERVICES IN THE FIELD OF KNOWLEDGE AND LEARNING

Explanation and Commentaries of the Holy Qur'an

The Holy Qur'an is such an exalted and sacred book that a single verse of it, when revealed about a particular person, was sufficient to give that person an exalted status. Such was the case of Sayyidah Zainab رضی اللہ عنہا who was proud of verses revealed about her.

In the course of journey, a garland of Sayyidah Aishah رضی اللہ عنہا was lost and some of the male Companions رضی اللہ عنہم were sent by the Holy Prophet ﷺ to search it out. On the way, the time arrived for a prayer. The people had no approach to water and they offered prayers without ablution (*wudhu*). On coming back to the Holy Prophet ﷺ they complained to him about the mishap. On this particular occasion, the verses were revealed about *tayammum* i.e., ablution without water but with dust or dusty material). Sayyidina Usaid Bin Hudair رضی اللہ عنہ considered this to be a great excellence of Sayyidah Aishah رضی اللہ عنہا and he addressed her with praise, جزاك الله خيرا فوالله ما نزل بك امر قط الاجعل الله لك منه مخرجا وجعل للمسلمين فيه بركة "May Allah grant you great reward. No accident comes in your way but Allah, the Almighty, always prepares around of escape from its evil effects and this becomes a source of blessing for the Muslims."[1]

[1] Musnad Ahmad.

The following verse was revealed about Sayyidah Khawlah رضی اللہ عنہا, wife of Sayyidina Ubadah Bin Thamit رضی اللہ عنہ:[1]

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِیْ تُجَادِلُكَ

"Allah has indeed heard the talk of the woman who pleads with you about her husband." (58.1)

This verse had raised her spiritual status so much so that Sayyidina Umar رضی اللہ عنہ while coming from the mosque, greeted her respectfully with salutation. She said to him, "Umar! I have passed through the times when you were called by people with simple name of Umar in the great market of Ukkaz. But now you are commander of the Faithful (*Ameer ul-Mo'mineen*). I advise you to fear Allah in the matter of those you rule over. Whosoever fears Allah, the distant things will become near for him. And whoever fears death, he will continue to fear (and abhor) death." A man who accompanied him said to her, "Respectable lady! You have said too much to the commander of the Faithful." But Sayyidina Umar رضی اللہ عنہ intervened and defended her, saying, "Leave aside. You must know she is Khawlah Bint Hakim, the wife of Ubadah Bin Thamit رضی اللہ عنہ. Allah had heard her story from a place seven heavens above the world. It is only proper for Umar to listen to whatever she likes to say."[2]

A whole chapter of the Holy Qur'an under caption of *an-Nisa* (women) was revealed about affairs of the women Companions رضی اللہ عنہن wherein orders, injunctions and prohibitions were given. Many verses of an-Nur also pertain to the women Companions رضی اللہ عنہن. The status of Sayyidah Aishah رضی اللہ عنہا was supreme as the master exegette. In the علم تفسیر (Knowledge of understanding the meanings of the Holy Qur'an and their faithful explanation) her excellence was unparalleled among the male and female Companions رضی اللہ عنہم

[1] Bukhari. [2] Asabah.

of the Holy Prophet ﷺ. Her status as a scholar and commentator of the Holy Qur'an was at par with the elders among the Companions.

In the Books of Traditions we find that, regarding certain verses of the Holy Qur'an, Sayyidah Aishah رضی اللہ عنہا herself took the initiative to seek full explanation from the Holy Prophet ﷺ. For instance,[1] the Holy Prophet ﷺ said, من حوسب عذب "Whoever is put to account, he is punished." Sayyidah Aishah رضی اللہ عنہا submitted to the Holy Prophet ﷺ, "Allah the Great says:

فَسَوْفَ يُحَاسَبُ حِسَابًا يَّسِيْرًا ۝

"And soon will his account be taken by an easy reckoning." (84.8)

The Holy Prophet ﷺ explained: "This pertains to the presentation of the scroll of deeds. But whoever is called upon to account for and explain the 'why' and 'how' of his deeds, he is, sure to face perdition.

On another occasion, she asked the Holy Prophet ﷺ, "Allah the Almighty says:

يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ وَالسَّمٰوٰتُ وَبَرَزُوْا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ۝

"On the day this earth will be changed to another earth and so will the heavens and men will be marshalled forth before Allah, the One, the Most Dominant." (14.48)

Another narration is that she recited the following verse:

وَالْاَرْضُ جَمِيْعًا قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ وَالسَّمٰوٰتُ مَطْوِيّٰتٌۢ بِيَمِيْنِهٖ

"The whole of the earth will be but His handful and the heavens will be rolled up in His Right Hand." (39.67)

She asked, "When there will be no earth and no sky, where will the human beings be?" The Holy Prophet ﷺ replied, "The human beings shall be on '*sirat*' (the long Bridge stretched over

[1] From 'Seerah Aishah رضی اللہ عنہا', where references are also mentioned.

The following verse was revealed about Sayyidah Khawlah رضی اللہ عنہا, wife of Sayyidina Ubadah Bin Thamit رضی اللہ عنہ:[1]

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِیْ تُجَادِلُكَ

"Allah has indeed heard the talk of the woman who pleads with you about her husband." (58:1)

This verse had raised her spiritual status so much so that Sayyidina Umar رضی اللہ عنہ while coming from the mosque, greeted her respectfully with salutation. She said to him, "Umar! I have passed through the times when you were called by people with simple name of Umar in the great market of Ukkaz. But now you are commander of the Faithful (*Ameer ul-Mo'mineen*). I advise you to fear Allah in the matter of those you rule over. Whosoever fears Allah, the distant things will become near for him. And whoever fears death, he will continue to fear (and abhor) death." A man who accompanied him said to her, "Respectable lady! You have said too much to the commander of the Faithful." But Sayyidina Umar رضی اللہ عنہ intervened and defended her, saying, "Leave aside. You must know she is Khawlah Bint Hakim, the wife of Ubadah Bin Thamit رضی اللہ عنہ. Allah had heard her story from a place seven heavens above the world. It is only proper for Umar to listen to whatever she likes to say."[2]

A whole chapter of the Holy Qur'an under caption of *an-Nisa* (women) was revealed about affairs of the women Companions رضی اللہ عنہن wherein orders, injunctions and prohibitions were given. Many verses of an-Nur also pertain to the women Companions رضی اللہ عنہن. The status of Sayyidah Aishah رضی اللہ عنہا was supreme as the master exegette. In the علم تفسیر (Knowledge of understanding the meanings of the Holy Qur'an and their faithful explanation) her excellence was unparalleled among the male and female Companions رضی اللہ عنہم

[1] Bukhari. [2] Asabah.

of the Holy Prophet ﷺ. Her status as a scholar and commentator of the Holy Qur'an was at par with the elders among the Companions.

In the Books of Traditions we find that, regarding certain verses of the Holy Qur'an, Sayyidah Aishah رضی اللہ عنہا herself took the initiative to seek full explanation from the Holy Prophet ﷺ. For instance,[1] the Holy Prophet ﷺ said, من حوسب عذب "Whoever is put to account, he is punished." Sayyidah Aishah رضی اللہ عنہا submitted to the Holy Prophet ﷺ, "Allah the Great says:

فَسَوْفَ یُحَاسَبُ حِسَابًا یَّسِیْرًا ۝

"And soon will his account be taken by an easy reckoning." (84:8)

The Holy Prophet ﷺ explained: "This pertains to the presentation of the scroll of deeds. But whoever is called upon to account for and explain the 'why' and 'how' of his deeds, he is, sure to face perdition.

On another occasion, she asked the Holy Prophet ﷺ, "Allah the Almighty says:

یَوْمَ تُبَدَّلُ الْاَرْضُ غَیْرَ الْاَرْضِ وَالسَّمٰوٰتُ وَبَرَزُوْا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ۝

"On the day this earth will be changed to another earth and so will the heavens and men will be marshalled forth before Allah, the One, the Most Dominant." (14:48)

Another narration is that she recited the following verse:

وَالْاَرْضُ جَمِیْعًا قَبْضَتُهٗ یَوْمَ الْقِیَامَةِ وَالسَّمٰوٰتُ مَطْوِیّٰتٌۢ بِیَمِیْنِهٖ ۝

"The whole of the earth will be but His handful and the heavens will be rolled up in His Right Hand." (39:67)

She asked, "When there will be no earth and no sky, where will the human beings be?" The Holy Prophet ﷺ replied, "The human beings shall be on '*sirat*' (the long Bridge stretched over

[1] From 'Seerah Aishah رضی اللہ عنہا', where references are also mentioned.

the Hell)." Then he recited the following verse of the Holy Qur'an:

وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رٰجِعُوْنَ○

"And those who dispose their charity with their hearts full of fear because they will turn to their Lord (Allah)." (23:60)

She thought that this verse described sinners like thieves, debauches and drunkards who have a lurking fear of God. The Holy Prophet ﷺ explained, "No. Not such sinners. This verse is describing the obedient persons who offer prayers, keep fast, pay *zakah* and then fear God.

Another kind of verses which Sayyidah Aishah رضی اللہ عنہا sought explanation about, are those in which doubts had arisen in the hearts of other Muslims and they had sought her medium to obtain explanation from the Holy Prophet ﷺ. She obliged such people and obtained satisfactory explanations from the Holy Prophet ﷺ.

(i) In the ritual of *Hajj*, the Holy Qur'an states:

اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا○

"Behold! Safa and Marwah are among the signs of Allah. Whoever intends the Hajj of the House of Allah or intends to perform Umrah should compass them round, it is no sin in them." (2:158)

Urwah said, "My dear aunt! It means that if a person does not go round the mounts of *Safa* and *Marwah*, there is no harm for such a person." She explained to her niece, "My dear nephew! You have not understood it correctly. If the meanings assigned by you were correct, the verse should be like this, لا جناح ان لا يطوف بهما "If you do not go round *Safa* and *Marwah* there is no harm." The real explanation is that this verse was revealed about the high dignity of the *Ansar* of Madinah. The two

famous tribes *Aus* and *Khazraj* used to call the idol *Manaat* as a deity which was set up in *Mithlal*. After they had embraced Islam, they thought that going round *Safa* and *Marwah* would be a commemoration of the custom of *Jahiliyyah* when *Manaat* was being worshipped. They explained their fears to the Holy Prophet ﷺ and, Allah, the Almighty cleared up His command that *Safa* and *Marwah* had, ipso facto, a sanctity with Allah and *Manaat* had nothing to do with it.

Sayyidina Abu Bakr Bin Abdur Rehman رضی اللہ عنہ was a great scholar of the Traditions of the Holy Prophet ﷺ. When he came to know of the above explanation of Sayyidah Aishah رضی اللہ عنہا, he exclaimed, "This indeed is knowledge!"

(ii) Following is a verse of the Holy Qur'an:

حَتّٰٓى اِذَا اسْتَيْئَسَ الرُّسُلُ وَظَنُّوْٓا اَنَّهُمْ قَدْ كُذِبُوْا جَآءَهُمْ نَصْرُنَا○

"(Respite will be granted) until when the apostles give up hope and (come to) think that they were treated as liars there reaches them Our help." (12:110)

Urwah asked, "Does the word كُذِبُوْا signifies that false promise had been made with them?" Sayyidah Aishah رضی اللہ عنہا said, "مَعَاذَ اللّٰه". We seek the protection of Allah against such a notion. The Prophets of Allah cannot even think that Allah had made false promise with them to help."

Urwah submitted, "Then what is correct significance of these words of Allah?" She told, "This is about the followers of the Prophets علیہم السلام who had believed in their mission and the unbelievers tormented and tortured them. The followers were in immediate need of help and support against the relentless unbelievers and they got disappointed—not the Prophets علیہم السلام, themselves. The Prophets علیہم السلام actually feared that the repressed and coerced followers may not abandon the true faith and revert to the old faith to save their lives."

(iii) The verse of the Holy Qur'an permitting wedlock with four women at a time, runs as under:

وَاِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِى الْيَتٰمٰى فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰى وَثُلٰثَ وَرُبٰعَ ۚ

"If you fear that you shall not be able to deal justly with the orphans, marry woman of your choice, two, or three or four." (4:3)

One of the pupils enquired from Sayyidah Aishah رضی اللہ عنہا, "It is difficult to understand the inter-connection of four marriages with the affairs of the orphans." She explained, "This verse was revealed under a situation when some people had under their care women orphans having blood relations with them and they continued to get possession of their properties by forced wedlock with them. Allah has addressed such selfish people and warned them that, if they cannot do justice and fair play in the affairs of the orphans, let them marry more women, two, three or four but not make the orphan girls their scape goats to deprive them of their properties by apparently an innocent act of marriage."

(iv) In the same chapter النساء an-Nisa, there is another verse challenging interpretation. That is:

يَسْتَفْتُوْنَكَ فِى النِّسَآءِ قُلِ اللّٰهُ يُفْتِيْكُمْ فِيْهِنَّ وَمَا يُتْلٰى عَلَيْكُمْ فِى الْكِتٰبِ فِىْ يَتٰمَى النِّسَآءِ الّٰتِىْ لَا تُؤْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُوْنَ اَنْ تَنْكِحُوْهُنَّ ۚ

"They ask your instruction concerning the women say, Allah does instruct you about them. And (remember) what has been rehearsed to you in the Book concerning the orphans of women to whom you give not the portions prescribed and yet whom you desire to marry." (4:127)

Some body asked Sayyidah Aishah رضی اللہ عنہا the explanation of this verse. She said, "What has been rehearsed means the earlier verses about the women orphans. This order pertains to those patrons of the women orphans who do neither enter themselves into wedlock with the orphan girls under their

care (because they are not beautiful) nor do they arrange their marriage with others, for fear of losing the property in their names as legacy of their parents.

(v) There is difference of opinion among people concerning the following verse:

مَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيْرًا فَلْيَاْكُلْ بِالْمَعْرُوْفِ ۚ

"If the guardian is well-off, let him claim no remuneration, but if he is poor let him have for himself what is just and reasonable." (4:6)

This verse is for the supporters of the orphans. If they are destitutes, they may benefit from the wealth of orphans. But Sayyidina Ibn Abbas رضی اللہ عنہ stated that the following verse has cancelled this above verse:

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِىْ بُطُوْنِهِمْ نَارًا ۚ

"Those who unjustly eat up the property of orphans, eat up a fire into their own bodies." (4:10)

Sayyidah Aishah رضی اللہ عنہا explained the two verses and co-ordinated their meanings. She said, "This above quoted verse is for those who unjustly and by oppression get benefits from the wealth of orphans. The earlier verse relates to those relatives and supporters of the orphans who are in charge of their affairs. They can benefit according to justice and equity if they are themselves destitutes. But they must avoid any benefit if they are prosperous and can afford to support the orphans from their own means. As such both the verses covr two separate cases."

(vi) If a woman has a complaint against her husband, the following verse of the Holy Qur'an will be referred to:

وَاِنِ امْرَاَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوْزًا اَوْ اِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ اَنْ يُّصْلِحَا بَيْنَهُمَا صُلْحًا ۭ وَالصُّلْحُ خَيْرٌ ۭ

وَاِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِى الْيَتٰمٰى فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰى وَثُلٰثَ وَرُبٰعَ ۚ

"If you fear that you shall not be able to deal justly with the orphans, marry woman of your choice, two, or three or four." (4:3)

One of the pupils enquired from Sayyidah Aishah رضی اللہ عنہا, "It is difficult to understand the inter-connection of four marriages with the affairs of the orphans." She explained, "This verse was revealed under a situation when some people had under their care women orphans having blood relations with them and they continued to get possession of their properties by forced wedlock with them. Allah has addressed such selfish people and warned them that, if they cannot do justice and fair play in the affairs of the orphans, let them marry more women, two, three or four but not make the orphan girls their scape goats to deprive them of their properties by apparently an innocent act of marriage."

(iv) In the same chapter النسآء an-Nisa, there is another verse challenging interpretation. That is:

يَسْتَفْتُوْنَكَ فِى النِّسَآءِ قُلِ اللّٰهُ يُفْتِيْكُمْ فِيْهِنَّ وَمَا يُتْلٰى عَلَيْكُمْ فِى الْكِتٰبِ فِىْ يَتٰمَى النِّسَآءِ الّٰتِىْ لَا تُؤْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُوْنَ اَنْ تَنْكِحُوْهُنَّ ۚ

"They ask your instruction concerning the women say, Allah does instruct you about them. And (remember) what has been rehearsed to you in the Book concerning the orphans of women to whom you give not the portions prescribed and yet whom you desire to marry." (4:127)

Some body asked Sayyidah Aishah رضی اللہ عنہا the explanation of this verse. She said, "What has been rehearsed means the earlier verses about the women orphans. This order pertains to those patrons of the women orphans who do neither enter themselves into wedlock with the orphan girls under their

care (because they are not beautiful) nor do they arrange their marriage with others, for fear of losing the property in their names as legacy of their parents.

(v) There is difference of opinion among people concerning the following verse:

مَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيْرًا فَلْيَاْكُلْ بِالْمَعْرُوْفِ ۚ

"If the guardian is well-off, let him claim no remuneration, but if he is poor let him have for himself what is just and reasonable." (4:6)

This verse is for the supporters of the orphans. If they are destitutes, they may benefit from the wealth of orphans. But Sayyidina Ibn Abbas رضی اللہ عنہ stated that the following verse has cancelled this above verse:

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِىْ بُطُوْنِهِمْ نَارًا ۚ

"Those who unjustly eat up the property of orphans, eat up a fire into their own bodies." (4:10)

Sayyidah Aishah رضی اللہ عنہا explained the two verses and co-ordinated their meanings. She said, "This above quoted verse is for those who unjustly and by oppression get benefits from the wealth of orphans. The earlier verse relates to those relatives and supporters of the orphans who are in charge of their affairs. They can benefit according to justice and equity if they are themselves destitutes. But they must avoid any benefit if they are prosperous and can afford to support the orphans from their own means. As such both the verses covr two separate cases."

(vi) If a woman has a complaint against her husband, the following verse of the Holy Qur'an will be referred to:

وَاِنِ امْرَاَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوْزًا اَوْ اِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ اَنْ يُّصْلِحَا بَيْنَهُمَا صُلْحًا ۭ وَالصُّلْحُ خَيْرٌ ۭ

"If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best." (4:128)

To seek settlement in case of a dispute is a normal human behaviour. Why did Almighty Allah send down a particular command for that? Sayyidah Aishah رضی اللہ عنہا says, "This verse pertains to a woman whose husband does not visit her with eagerness or she has reached the age of menopause and her monthly course has stopped. She is, therefore, no more fit to discharge her obligations of matrimonial relations with the husband which is a religious duty in Islam. Under such circumstances if a wife does not like to be divorced by her husband and she absolves the man of her general rights, this sort of settlement is not bad. It is certainly much better than total separation.

Besides the above quoted verse there are many other verses which are known to have been explained by Sayyidah Aishah رضی اللہ عنہا. The verses quoted and reproduced by us reveal her acuteness and her understanding of matters regarding marriage, divorce and other matters concerning the women as thorough and correct. How carefully she had kept such verses in her memory. The truth is that, if the womenfolk wish to guard their rights and privileges, they must pay special attention to the teachings of the Holy Qur'an and the Traditions concerning themselves.

Knowledge Concerning Secrets of Faith

The secrets of religious knowledge are actually the roots wherein lie the real truths and the causes leading to the injunctions of the *Shari'ah*. This branch of knowledge is of such depth that very highly intelligent Companions رضی اللہ عنہم, well-versed in the Islamic Jurisprudence, like Sayyidina Umar,

Sayyidina Ali, Sayyidina Zaid and Sayyidina Abdullah Bin Abbas رضی اللہ عنہم have taken pains to lay down and constitute the principles and rules for proper understanding of the Secrets of Islamic Injunctions and prohibitions. Other Companions رضی اللہ عنہم with normal measure of intelligence and talent have not made much contribution to this branch of knowledge. Particularly the women Companions رضی اللہ عنہن appear to have no say in such matters except Sayyidah Aishah رضی اللہ عنہا who has unveiled the real social and psychological causes which stood at the base and foundation of problems related with the points of jurisprudence in such matters. She has made up the deficiency of the women Companions in this branch of knowledge. As a mater of fact, her contribution in this branch of knowledge outweights the contributions made by the male Companions رضی اللہ عنہم. The problems discussed and explained by her far out number the problems solved by the male Companions رضی اللہ عنہم well-versed in Islamic Jurisprudence.

. Her sum total of contribution is much more than the contribution in this field made by the versatile male Companions رضی اللہ عنہم and some of the female Companions رضی اللہ عنہن with superior intelligence and understanding. During the good days of the Companions رضی اللہ عنہم, the moral standard of the female Companions رضی اللہ عنہن was very high and they could, without let and hindrance, participate in the gatherings of prayers and discussions. But, towards the end of the age of Companions رضی اللہ عنہم, there was a set back in the moral standards and Sayyidah Aishah رضی اللہ عنہا pointed this out without fear and favour. She said:

لو ادرك رسول اللّٰهِ صَلّى اللّٰه عليه وسلّم ما احدث النساء لمنعهن المساجد كما منعه نساء بنى اسرائيل.

"Had the Holy Prophet ﷺ found in the women the (moral) degradation (now arrived at), he would have prevented them from attending (congregation in) the

"If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best." (4:128)

To seek settlement in case of a dispute is a normal human behaviour. Why did Almighty Allah send down a particular command for that? Sayyidah Aishah رضی الله عنها says, "This verse pertains to a woman whose husband does not visit her with eagerness or she has reached the age of menopause and her monthly course has stopped. She is, therefore, no more fit to discharge her obligations of matrimonial relations with the husband which is a religious duty in Islam. Under such circumstances if a wife does not like to be divorced by her husband and she absolves the man of her general rights, this sort of settlement is not bad. It is certainly much better than total separation.

Besides the above quoted verse there are many other verses which are known to have been explained by Sayyidah Aishah رضی الله عنها. The verses quoted and reproduced by us reveal her acuteness and her understanding of matters regarding marriage, divorce and other matters concerning the women as thorough and correct. How carefully she had kept such verses in her memory. The truth is that, if the womenfolk wish to guard their rights and privileges, they must pay special attention to the teachings of the Holy Qur'an and the Traditions concerning themselves.

Knowledge Concerning Secrets of Faith

The secrets of religious knowledge are actually the roots wherein lie the real truths and the causes leading to the injunctions of the *Shari'ah*. This branch of knowledge is of such depth that very highly intelligent Companions رضی الله عنهم, well-versed in the Islamic Jurisprudence, like Sayyidina Umar,

Sayyidina Ali, Sayyidina Zaid and Sayyidina Abdullah Bin Abbas رضی الله عنهم have taken pains to lay down and constitute the principles and rules for proper understanding of the Secrets of Islamic Injunctions and prohibitions. Other Companions رضی الله عنهم with normal measure of intelligence and talent have not made much contribution to this branch of knowledge. Particularly the women Companions رضی الله عنهن appear to have no say in such matters except Sayyidah Aishah رضی الله عنها who has unveiled the real social and psychological causes which stood at the base and foundation of problems related with the points of jurisprudence in such matters. She has made up the deficiency of the women Companions in this branch of knowledge. As a mater of fact, her contribution in this branch of knowledge outweights the contributions made by the male Companions رضی الله عنهم. The problems discussed and explained by her far out number the problems solved by the male Companions رضی الله عنهم well-versed in Islamic Jurisprudence.

Her sum total of contribution is much more than the contribution in this field made by the versatile male Companions رضی الله عنهم and some of the female Companions رضی الله عنهن with superior intelligence and understanding. During the good days of the Companions رضی الله عنهم, the moral standard of the female Companions رضی الله عنهن was very high and they could, without let and hindrance, participate in the gatherings of prayers and discussions. But, towards the end of the age of Companions رضی الله عنهم, there was a set back in the moral standards and Sayyidah Aishah رضی الله عنها pointed this out without fear and favour. She said:

لو ادرك رسول اللهِ صَلّى اللّٰه عليه وسلّم ما احدث النساء لمنعهن المساجد

كما منعه نساء بنى اسرائيل.

"Had the Holy Prophet ﷺ found in the women the (moral) degradation (now arrived at), he would have prevented them from attending (congregation in) the

mosques as had the women of Bani Israel been prohibited." [1]

There are differences of themes and priorities in the *surahs* of the Holy Qur'an revealed at Makkah and Madinah. The verses revealed at Makkah mostly deal with tenets of the faith and matters concerning the life in the Hereafter. But the Madinan verses are largely concerned with injunctions and prohibitions in gradual stages. Since Islam had come to a people who were totally ignorant of aught concerning th 'why' and 'how' of the human life, therefore, it was the Divine wisdom to have them acquainted, in the first instance, with life in the Hereafter in the two abodes of Paradise and Hell.

When people became well-versed with purpose of human life and the Hereafter, the injunctions and prohibitions of Islam began to be revealed stage by stage. Had the orders come to ban liquor and fornication at the very early stages of Islam, no body would have cared to listen to them. The orientalists of Europe have, after research and study, pointed out the causes of the differences of themes in the two kinds of Qur'anic chapters revealed at Makkah and Madinah and they appear to be proud of their efforts in the field of knowledge. But Sayyidah Aishah رضى الله عنها had, from the very beginning of Islam, clearly and perfectly pointed out this differences betwen themes and subjects of the Qur'anic chapters and verses revealed at Makkah and Madinah. Imam Bukhari رحمة الله عليه clearly points out the authority of Sayyidah Aishah رضى الله عنها who said, "The first complete chapter of the Qur'an which was revealed mentions Paradise and Hell. When the people became inclined towards Islam, only then the verses regarding difference of lawful and unlawful things were revealed. If the injunctions prohibiting the use of wine had been revealed at the outset of Islam, the people would have refused to give up the use of liquor. If they were

[1] Abu Dawood.

ordered to stop fornication and rape, they would have refused and opposed such orders. When I was a small, playing girl in Makkah, the verses were revealed:

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ ادْهٰى وَاَمَرُّ

"Nay the Hour (of Judgement) is the time promised them. And that Hour will be most grievous and most bitter."

(54:46)

The chapters of *al-Baqarah* (cow) and *an-Nisa'* (women) were revealed when I was already in the wedlock of the Holy Prophet ﷺ.

Before the advent of Islam Madinah was torn with internecine tribal fighting. In those battles most of the claimants to position of authority belonging to different tribes had already been killed. The *Ansars* of Madinah were so much torn and tired of the pre-Islamic fights that, when Islam came, they welcomed it as a blessing. Since the big guns among unbelievers had already been eliminated, the way for the spread of Islam had been cleared before the migration of the Holy Prophet ﷺ and the Muslims to Madinah. The scholars of the philosophy of history in Europe have now pointed out this aspect of the propagation and spread of Islam. Sayyidah Aishah رضى الله عنها had told us about this long before. She said, كان يوم بعاث يوما قدمه الله لرسوله صلى الله عليه وسلم فقدمه رسول الله صلى الله عليه وسلم وقد افترق ملوهم وقتلت سرواتهم وجوحوا فقدمه الله لرسوله فى دخولهم الاسلام "The battle of *Bi'ath* (بعاث) was an event which Almighty Allah had created to take place beforehand for His Apostle. When the Holy Prophet ﷺ arrived in Madinah, the solidarity and union of the *Ansar* had already been dissipated; and their leaders and chiefs had been killed. As such, Allah, the Almighty had prepared a sure ground for the entry of the body of *Ansar* into the fold of Islam to the satisfaction of the Holy Prophet ﷺ." [1]

In prayers when there are four *raka'at* obligatory, the

[1] Bukhari.

mosques as had the women of Bani Israel been prohibited." [1]

There are differences of themes and priorities in the *surahs* of the Holy Qur'an revealed at Makkah and Madinah. The verses revealed at Makkah mostly deal with tenets of the faith and matters concerning the life in the Hereafter. But the Madinan verses are largely concerned with injunctions and prohibitions in gradual stages. Since Islam had come to a people who were totally ignorant of aught concerning th 'why' and 'how' of the human life, therefore, it was the Divine wisdom to have them acquainted, in the first instance, with life in the Hereafter in the two abodes of Paradise and Hell.

When people became well-versed with purpose of human life and the Hereafter, the injunctions and prohibitions of Islam began to be revealed stage by stage. Had the orders come to ban liquor and fornication at the very early stages of Islam, no body would have cared to listen to them. The orientalists of Europe have, after research and study, pointed out the causes of the differences of themes in the two kinds of Qur'anic chapters revealed at Makkah and Madinah and they appear to be proud of their efforts in the field of knowledge. But Sayyidah Aishah رضى الله عنها had, from the very beginning of Islam, clearly and perfectly pointed out this differences betwen themes and subjects of the Qur'anic chapters and verses revealed at Makkah and Madinah. Imam Bukhari رحمة الله عليه clearly points out the authority of Sayyidah Aishah رضى الله عنها who said, "The first complete chapter of the Qur'an which was revealed mentions Paradise and Hell. When the people became inclined towards Islam, only then the verses regarding difference of lawful and unlawful things were revealed. If the injunctions prohibiting the use of wine had been revealed at the outset of Islam, the people would have refused to give up the use of liquor. If they were

[1] Abu Dawood.

ordered to stop fornication and rape, they would have refused and opposed such orders. When I was a small, playing girl in Makkah, the verses were revealed:

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ

"Nay the Hour (of Judgement) is the time promised them. And that Hour will be most grievous and most bitter."

(54:46)

The chapters of *al-Baqarah* (cow) and *an-Nisa'* (women) were revealed when I was already in the wedlock of the Holy Prophet ﷺ.

Before the advent of Islam Madinah was torn with internecine tribal fighting. In those battles most of the claimants to position of authority belonging to different tribes had already been killed. The *Ansars* of Madinah were so much torn and tired of the pre-Islamic fights that, when Islam came, they welcomed it as a blessing. Since the big guns among unbelievers had already been eliminated, the way for the spread of Islam had been cleared before the migration of the Holy Prophet ﷺ and the Muslims to Madinah. The scholars of the philosophy of history in Europe have now pointed out this aspect of the propagation and spread of Islam. Sayyidah Aishah رضى الله عنها had told us about this long before. She said, كان يوم بعاث يوما قدمه الله لرسوله صلى الله عليه وسلم فقدمه رسول الله صلى الله عليه وسلم وقد افترق ملوهم وقتلت سرواتهم وجرحوا فقدمه الله لرسوله فى دخولهم الاسلام "The battle of *Bi'ath* (بعاث) was an event which Almighty Allah had created to take place beforehand for His Apostle. When the Holy Prophet ﷺ arrived in Madinah, the solidarity and union of the *Ansar* had already been dissipated; and their leaders and chiefs had been killed. As such, Allah, the Almighty had prepared a sure ground for the entry of the body of *Ansar* into the fold of Islam to the satisfaction of the Holy Prophet ﷺ." [1]

In prayers when there are four *raka'at* obligatory, the

[1] Bukhari.

concession has been given to reduce them to half and offer only two *raka'at* in the state of travelling. Apparently this concession seems to be for ease and comfort of the Muslims. But the real situation has been revealed and explained by Sayyidah Aishah رضی اللہ عنہا in the following words: فرضت الصلوٰۃ رکعتین ثم ھاجر النبی صلی اللہ علیہ وسلم ففرضت اربعا وترکت صلوٰۃ السفر علی الاول "In Makkah the obligatory part of the prayers continued two *raka'at* only. When the Holy Prohet ﷺ migrated to Madinah, the number was raised to four and the prayers during travel was left with its original format i.e., with only two *raka'at*."❶

Allah, the Great, has ordained acts of worship at all times. But, on the authority of Sayyidina Umar رضی اللہ عنہ, the Tradition say that after the morning prayers and the *Asr* (late, declining day) prayers, no kind of prayers (i.e., supererogatory and voluntary) are to be offered. Ostensibly no cause for this prohibition is stated. But Sayyidah Aishah رضی اللہ عنہا has explained the reason very logically. She said, وھم عمر انما نھی رسول اللہ صلی اللہ علیہ وسلم عن الصلوٰۃ ان یتحری طلوع الشمس وغروبھا "Umar thought under a fancy. The real cause was that the Holy Prophet ﷺ prevented the offering of the prayers after *Fajr* and *Asr* prayers because those were the timings close to sun-rise and sun-set and people should not purposely resort to worship at these two timings,"❷ so that there may not be a resemblance with the Sun-worshippers who worship at the rising and the setting sun.

It is stated in the Traditions that the Holy Prophet ﷺ usually offered his voluntary prayers in a sitting pose. As such, people generally consider it preferable to offer the voluntary prayers in sitting pose. Sayyidah Aishah رضی اللہ عنہا explained the correct reason thereof. She said, حِيْنَ حَطَمَهُ النَّاسُ "This (praying in sitting pose) happened only when the Holy Prophet ﷺ had been 'broken' by the people i.e., he had grown weak and sick."❸ In the Books of Tradition compiled by Imam Abu Dawood and

❶ Ibid. ❷ Musnad Ahmad V-6, P-144.
❸ Abu Dawood.

Imam Muslim, there are more narrations on the authority of Sayyidah Aishah رضی اللہ عنہا that due to old age and weakness, the Holy Prophet ﷺ offered his voluntary prayers in sitting pose.

After *Hijrah* (migration), when the number of *raka'at* in prayers of obligatory nature was raised from two to four, why the number was not increased in the *Maghrib* (immediately after sun-set) prayer. Sayyidah Aishah رضی اللہ عنہا explained this point in the following words, "No increase was made in the evening prayer because فانھا وتر النھار that is *witr* (odd number) for the day prayers."❶ She meant to say that, like the night prayers whose structures contains a part of three *raka'at* called *witr* (odd number), similarly in the day's prayers, three *raka'at* are provided.

Another important point is that, in the morning there is more time available for prayers and there is maximum peace of mind, why has the number of obligatory prayer (*Fard*) been kept at two only. Sayyidah Aishah رضی اللہ عنہا explained this point, "The number has been kept at two وصلوٰۃ الفجر بطول قرأتھا, because in the morning prayers long chapters of the Holy Qur'an and more verses are recited than in the remaining day prayers. Thus the length of recited verses made up the apparent shortage of *raka'at* in the morning prayer."❷

The Arabs used to keep fast on the 10th of Muharram (the Day of *Ashoor*) in the pre-Islamic days. This fast was allowed to continue for Muslims till such time the obligatory Ramadhan fasting for a whole month was ordained. Mention of this has been made by Sayyidina Abdullah Bin Umar رضی اللہ عنہ in the Book of Tradition but he does not stated as to why fast was kept on the 10th of Muharram in pre-Islamic days. Sayyidah Aishah رضی اللہ عنہا explains this. She says, کانوا یصومون یوم عاشوراء قبل ان یفرض رمضان وکان یوم تستر فیہ الکعبۃ "The Arabs observed a fast on the 10th of Muharram before the Ramadhan fasting because this was the day when the covering of the Holy *Ka'bah* was

❶ Musnad Ahmad V-6, P-241. ❷ Ibid V-6, P-241.

changed and a new cover was given to the House of Allah."[1] This was an auspicious occasion.

The Holy Prophet ﷺ was steadfast and consistent in offering his mid-night (*tahajjud*) prayers. But, he never offered the *taraweeh* prayer (peculiar prayer only offers during the month of Ramadhan) for whole of Ramadhan. Sayyidah Aishah رضى الله عنها explained the reason thereof. She said, "When the Holy Prophet ﷺ offered the *taraweeh* prayer in his mosque, some Muslims joined him. On the second day there were more people who joined him. On the third day, there were still more people. On the fourth day, the multitude was so great for prayers that the mosque was packed to capacity. The Holy Prophet ﷺ did not turn up purposely to lead the prayers. People were disappointed and went away. Next morning he addressed the people, اما بعد! فانه لم يخف على شأنكم الليلة ولكنى خشيت ان تفرض عليكم صلوة الليل فتعجزوا "I was not unaware of your presence last night. But I feared that the voluntary prayer of *taraweeh* may not be declared obligatory by Allah, the Great and you may not be able to fulfil the obligation."

The various acts of ritual on the performance of *Hajj*—pilgrimage like *tawaaf* (circumambulation round the Holy *Ka'bah*), running between the *Safa* and *Marwah* hillocks, throwing of pebbles at devils in the *Mina* etc. apparently do not seem to have a logic behind. But Sayyidah Aishah رضى الله عنها explained the logic of these acts of worship. She said, إنما جعل الطواف بالبيت وبالصفا والمروة ورمى الجمار لاقامة ذكر الله عز وجل "The going round the House of Allah, the running and fast walking between *Safa* and *Marwah* and the throwing of pebbles are acts of remembrance and commemoration of the age-old events during the days of Sayyidina Ibrahim عليه السلام. Since the very act of *Hajj*—pilgrimage is in memory of the actions performed by Sayyidina Ismail عليه السلام and his great mother, Sayyidah Hajrah عليها السلام, all these acts are ordained by Allah to be essential parts

[1] Musnad Ahmad V-6. P-244.

of the ritual of *Hajj*."[1]

There is a valley near the city of Makkah named *Muhassab*. The Holy Prophet ﷺ stayed there during his performance of *Hajj*. After him, the guided Caliphs also followed his way and stayed there during the *Hajj*. On this account, Sayyidina Abdullah Bin Umar رضى الله عنهم considered this stay as part of *sunnah*—the Prophet's ﷺ custom to be followed as part of worship. Sayyidah Aishah رضى الله عنها explained the true reason of stay in *Muhassab*. She said, إنما نزله رسول الله صلى الله عليه وسلم لانه كان منزلا اسمع لخروجه "The Holy Prophet ﷺ stayed here mainly because the onward journey (to Mina and Arafaat) became easy." Sayyidina Ibn Abbas and Sayyidina Abu Rafi' رضى الله عنهم also agreed with her on this point.[2]

On one occasion, the Holy Prophet ﷺ ordered that the meat of sacrifice may not be kept for more than three days. Many of the Companions رضى الله عنهم considered it to be a standing permanent order. But a number of Companions رضى الله عنهم (including Sayyidah Aishah رضى الله عنها) considered it to be a temporary order. She has explained the reason of the timely order, لا ولكن لم يكن يضحى منها الاقليل ففعل ذلك ليطعم من ضحى من لم يضح "This is not correct to think that the meat of sacrifice becomes unlawful after three days. The logic behind this order was that at the time, not many people could afford to sacrifice animals. The Holy Prophet ﷺ desired that the people who offered the sacrifices (and slaughtered animals) they must distribute the meat must be finished by distribution within three days)."[3]

This very Tradition of Sayyidah Aishah رضى الله عنها has been put by Imam Muslim in a different version. Once there was famine in the villages round Madinah and the Holy Prophet ﷺ gave similar order, restricting the time limit for keeping meat (so that famine stricken people may benefit). Next year the order of restriction was waived because famine conditions had

[1] Musnad Ahmad V-6. P-64. [2] Muslim. Musnad V-6, P-160.
[3] Musnad V-6. P-106.

changed and a new cover was given to the House of Allah."[1] This was an auspicious occasion.

The Holy Prophet ﷺ was steadfast and consistent in offering his mid-night (*tahajjud*) prayers. But, he never offered the *taraweeh* prayer (peculiar prayer only offers during the month of Ramadhan) for whole of Ramadhan. Sayyidah Aishah رضی اللہ عنہا explained the reason thereof. She said, "When the Holy Prophet ﷺ offered the *taraweeh* prayer in his mosque, some Muslims joined him. On the second day there were more people who joined him. On the third day, there were still more people. On the fourth day, the multitude was so great for prayers that the mosque was packed to capacity. The Holy Prophet ﷺ did not turn up purposely to lead the prayers. People were disappointed and went away. Next morning he addressed the people, اما بعد! فانه لم یخف علی شانکم اللیة ولکنی خشیت ان تفرض علیکم صلوٰة اللیل فتعجزوا "I was not unaware of your presence last night. But I feared that the voluntary prayer of *taraweeh* may not be declared obligatory by Allah, the Great and you may not be able to fulfil the obligation."

The various acts of ritual on the performance of *Hajj*—pilgrimage like *tawaaf* (circumambulation round the Holy *Ka'bah*), running between the *Safa* and *Marwah* hillocks, throwing of pebbles at devils in the *Mina* etc. apparently do not seem to have a logic behind. But Sayyidah Aishah رضی اللہ عنہا explained the logic of these acts of worship. She said, إنما جعل الطواف بالبیت وبالصفا والمروة ورمی الجمار لاقامة ذکر اللہ عز وجل "The going round the House of Allah, the running and fast walking between *Safa* and *Marwah* and the throwing of pebbles are acts of remembrance and commemoration of the age-old events during the days of Sayyidina Ibrahim علیہ السلام. Since the very act of *Hajj*—pilgrimage is in memory of the actions performed by Sayyidina Ismail علیہ السلام and his great mother, Sayyidah Hajrah علیہا السلام, all these acts are ordained by Allah to be essential parts

[1] Musnad Ahmad V-6. P-244.

of the ritual of *Hajj*."[1]

There is a valley near the city of Makkah named *Muhassab*. The Holy Prophet ﷺ stayed there during his performance of *Hajj*. After him, the guided Caliphs also followed his way and stayed there during the *Hajj*. On this account, Sayyidina Abdullah Bin Umar رضی اللہ عنہم considered this stay as part of *sunnah*—the Prophet's ﷺ custom to be followed as part of worship. Sayyidah Aishah رضی اللہ عنہا explained the true reason of stay in *Muhassab*. She said, إنما نزله رسول اللہ صلی اللہ علیه وسلم لانه کان منزلا اسمع لخروجه "The Holy Prophet ﷺ stayed here mainly because the onward journey (to Mina and Arafaat) became easy." Sayyidina Ibn Abbas and Sayyidina Abu Rafi' رضی اللہ عنہم also agreed with her on this point.[2]

On one occasion, the Holy Prophet ﷺ ordered that the meat of sacrifice may not be kept for more than three days. Many of the Companions رضی اللہ عنہم considered it to be a standing permanent order. But a number of Companions رضی اللہ عنہم (including Sayyidah Aishah رضی اللہ عنہا) considered it to be a temporary order. She has explained the reason of the timely order, لا ولکن لم یکن یضحی منها الاقلیل ففعل ذلك لیطعم من ضحی من لم یضح "This is not correct to think that the meat of sacrifice becomes unlawful after three days. The logic behind this order was that at the time, not many people could afford to sacrifice animals. The Holy Prophet ﷺ desired that the people who offered the sacrifices (and slaughtered animals) they must distribute the meat must be finished by distribution within three days)."[3]

This very Tradition of Sayyidah Aishah رضی اللہ عنہا has been put by Imam Muslim in a different version. Once there was famine in the villages round Madinah and the Holy Prophet ﷺ gave similar order, restricting the time limit for keeping meat (so that famine stricken people may benefit). Next year the order of restriction was waived because famine conditions had

[1] Musnad Ahmad V-6. P-64. [2] Muslim. Musnad V-6, P-160.
[3] Musnad V-6. P-106.

improved.[1]

There is a space of land near the Holy *Ka'bah* building called *Hateem*. This part (without building on it) is included in the rounds for circumambulation of the House of Allah. People ask justly as to why this part of land is included in circumambulation when the main building of the *Ka'bah* is away from it. They asked the Holy Prophet ﷺ about it, "O Apostle of Allah, are these walls (of *Hateem*) part of the *Ka'bah*?" He replied, "Yes. They are part of the *Ka'bah* but the people who re-built it, lacked funds for construction and to include it in the main building of the *Ka'bah*." The people again asked, "Why has the door of the *Ka'bah* been kept so high?" He answered, "Because the *Quraish* exercised option of entry into the *Ka'bah* and could prevent any one whom they did not like to enter." The reason as to why the area of *Hateem* was not included by reconstruction of the *Ka'bah* by the Holy Prophet ﷺ himself, has been explained by him Sayyidah Aishah رضى الله عنها in the following words, "Aishah, if your people were not so very close to the age of infidelity, I would have dismantled the building of the *Ka'bah* and reconstructed on the old foundations on which Prophet Ibrahim عليه السلام had originally constructed."[2]

The meaning of *Hijrah* (migration) are popularly taken as leaving one's previous place of settlement and to get resettled in Madinah even if the place left had complete peaceful conditions for the performance of duties assigned by the teachings of Islam, Sayyidah Aishah رضى الله عنها explained the real meaning of *Hijrat* in the following words, لا هجرة اليوم كان المؤمنون يفر احدهم بدينه الى الله والى رسوله مخافة ان يفتن عليه فاما اليوم فقد اظهر الله الاسلام واليوم يعبد ربه حيث شاء ولكن جهادونية "Now there is no *Hijrat*. It was a necessity during the hard times when a new convert to Islam was persecuted, tortured and tried in different ways to give up Islam and he fled from his home land to the Holy Prophet ﷺ in Madinah to save

[1] Muslim. [2] Muslim.

his true faith and to escape the persecution by unbelievers."[1]

At the sad demise of the Holy Prophet ﷺ there was a difference of opinion among the Companions رضى الله عنهم as to where he may be buried. Sayyidina Abu Bakr رضى الله عنه gave his view that, "The Prophets are buried precisely at the place where they breathed their last." But the real cause has been stated by Sayyidah Aishah رضى الله عنها who said, "In the course of his illness ending in his death, the Holy Prophet ﷺ had said, قال رسول الله صلى الله عليه وسلم فى مرضه الذى لم يقم منه لعن الله اليهود والنصارى اتخذوا قبور انبيائهم مساجد لولا ذالك اجرز قبره غير انه خشى ان يتخذ مسجدًا "May Allah curse the Jews and Christians who had made the graves of their Prophets as places of worship."[2] Sayyidah Aishah رضى الله عنها explained, "But for this fear expressed by the Holy Prophet ﷺ, his body would have been laid to rest in an open and vast ground. He was buried in the room of his living because no body could think of going there for purpose of worship and prostration."

The Knowledge of Traditions (*Hadith*)

The scholars well versed in the lore of sayings and precedents of the Holy Prophet ﷺ have divided the Companions رضى الله عنهم into five distinct classes:

(1) The first group of Companions رضى الله عنهم whose narrations number 1000 or even more. Sayyidah Aishah رضى الله عنها has been included in this group of scholars.

(2) The second group consists of Companions رضى الله عنهم who have narrated 500 or more than 500 traditions of the Holy Prophet ﷺ. This group does not include any woman Companion رضى الله عنها.

(3) The third group consists of Companions رضى الله عنهم narrating 100 or more than 100 traditions but less than 500. Sayyidah Umm Salamah رضى الله عنها is the only

[1] Bukhari. [2] Bukhari. Musnad Ahmad V-6, P-121.

woman Companion who is included in this group.

(4) The fourth group is of those Companions رضی اللہ عنہم whose narrations are between 40 and 100. This group includes a large number of women Companions رضی اللہ عنہن including Sayyidah Umm Habibah رضی اللہ عنہا, Sayyidah Maimoonah رضی اللہ عنہا, Sayyidah Hafsah رضی اللہ عنہا (wives of the Holy Prophet ﷺ), Sayyidah Umm Atiyyah *Ansariah* رضی اللہ عنہا, Sayyidah Asma' رضی اللہ عنہا Bint Abu Bakr and Sayyidah Umm Haani رضی اللہ عنہا.

(5) The fifth group consists of Companions رضی اللہ عنہم who have to their credit narration of forty or less than forty traditions. Many women Companions رضی اللہ عنہن are included in this group such as Sayyidah Umm Qais رضی اللہ عنہا, Sayyidah Fatimah رضی اللہ عنہا Bint Qais, Sayyidah Rabi' Bint Mas'ood رضی اللہ عنہا, Sayyidah Sabah Bint Safwan رضی اللہ عنہا, Sayyidah Kulthum Bint Haseen Ghifari رضی اللہ عنہا and Sayyidah Jaddah Bint Wahb رضی اللہ عنہا.

Research as to Correctness of Traditions (*Dirayat*)

The narration of the Traditions was subjected to research as to the correctness of the sayings or precedents attributed to the Holy Prophet ﷺ. It was a most important branch of knowledge and its beginning was made by the women Companions رضی اللہ عنہن led by Sayyidah Aishah رضی اللہ عنہا. She criticised some of the narrations falling short of common sense or the teachings of the Holy Qur'an. For instance, it was said in her presence.[1] "A dead person is put to punishment of his kith and kin weep over his death." She refused to accept this tradition as it fell short of the principles laid down in a verse of the Holy Qur'an:

[1] These reports are found respectively in Ayn al-Asabah PP-8, 17, 18, 21. Except for the last all are found in Bukhari.

لَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰىo

"No bearer of burden can bear the burden of another." (6:164)

The act of weeping being done by the relatives of the dead person, why should the dead person be punished for it?

The touch-stone for the correctness of traditions was established by Sayyidah Aishah رضی اللہ عنہا and it was the teachings of the Holy Qur'an as they appeared in the verses. Any *Hadith* contrary to the Holy Qur'an was summarily; rejected as incorrect.

Another instance of *dirayat* is available in the popular belief of the Companions رضی اللہ عنہم that, during the night of *mi'raj* (Ascension), the Holy Prophet ﷺ beheld Allah, the Great, with his human eyes. When this view reached Sayyidah Aishah رضی اللہ عنہا, she boldly stated that it was nothing short of a lie because it was against the following verse of the Holy Qur'an:

لَا تُدْرِكُهُ الْاَبْصَارُ وَهُوَ يُدْرِكُ الْاَبْصَارَ وَهُوَ اللَّطِيْفُ الْخَبِيْرُo

"No vision can grasp Him, but His grasp is over all vision. He is All-Comprehension, yet s bequainted with all things." (6:103)

When it was narrated to Sayyidah Aishah رضی اللہ عنہا that (according to so-called Tradition) there is curse in three things: woman, horse and house, she at once rejected it as an incorrect reporting and read out the following verse:

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ فِى الْاَرْضِ وَلَا فِىْٓ اَنْفُسِكُمْ اِلَّا فِىْ كِتَابٍ مِّنْ قَبْلِ اَنْ نَّبْرَاَهَا ط

"No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence." (57:22)

woman Companion who is included in this group.

(4) The fourth group is of those Companions رضی اللہ عنہم whose narrations are between 40 and 100. This group includes a large number of women Companions رضی اللہ عنہن including Sayyidah Umm Habibah رضی اللہ عنہا, Sayyidah Maimoonah رضی اللہ عنہا, Sayyidah Hafsah رضی اللہ عنہا (wives of the Holy Prophet ﷺ), Sayyidah Umm Atiyyah *Ansariah* رضی اللہ عنہا, Sayyidah Asma' رضی اللہ عنہا Bint Abu Bakr and Sayyidah Umm Haani رضی اللہ عنہا.

(5) The fifth group consists of Companions رضی اللہ عنہم who have to their credit narration of forty or less than forty traditions. Many women Companions رضی اللہ عنہن are included in this group such as Sayyidah Umm Qais رضی اللہ عنہا, Sayyidah Fatimah رضی اللہ عنہا Bint Qais, Sayyidah Rabi' Bint Mas'ood رضی اللہ عنہا, Sayyidah Sabah Bint Safwan رضی اللہ عنہا, Sayyidah Kulthum Bint Haseen Ghifari رضی اللہ عنہا and Sayyidah Jaddah Bint Wahb رضی اللہ عنہا.

Research as to Correctness of Traditions (*Dirayat*)

The narration of the Traditions was subjected to research as to the correctness of the sayings or precedents attributed to the Holy Prophet ﷺ. It was a most important branch of knowledge and its beginning was made by the women Companions رضی اللہ عنہن led by Sayyidah Aishah رضی اللہ عنہا. She criticised some of the narrations falling short of common sense or the teachings of the Holy Qur'an. For instance, it was said in her presence.[1] "A dead person is put to punishment of his kith and kin weep over his death." She refused to accept this tradition as it fell short of the principles laid down in a verse of the Holy Qur'an:

[1] These reports are found respectively in Ayn al-Asabah PP-8, 17, 18, 21. Except for the last all are found in Bukhari.

لَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۝

"No bearer of burden can bear the burden of another." (6:164)

The act of weeping being done by the relatives of the dead person, why should the dead person be punished for it?

The touch-stone for the correctness of traditions was established by Sayyidah Aishah رضی اللہ عنہا and it was the teachings of the Holy Qur'an as they appeared in the verses. Any *Hadith* contrary to the Holy Qur'an was summarily; rejected as incorrect.

Another instance of *dirayat* is available in the popular belief of the Companions رضی اللہ عنہم that, during the night of *mi'raj* (Ascension), the Holy Prophet ﷺ beheld Allah, the Great, with his human eyes. When this view reached Sayyidah Aishah رضی اللہ عنہا, she boldly stated that it was nothing short of a lie because it was against the following verse of the Holy Qur'an:

لَا تُدْرِكُهُ الْاَبْصَارُ وَهُوَ يُدْرِكُ الْاَبْصَارَ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ۝

"No vision can grasp Him, but His grasp is over all vision. He is All-Comprehension, yet s bequainted with all things." (6:103)

When it was narrated to Sayyidah Aishah رضی اللہ عنہا that (according to so-called Tradition) there is curse in three things: woman, horse and house, she at once rejected it as an incorrect reporting and read out the following verse:

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ فِى الْاَرْضِ وَلَا فِىْٓ اَنْفُسِكُمْ اِلَّا فِىْ كِتَابٍ مِّنْ قَبْلِ اَنْ نَّبْرَاَهَا ؕ

"No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence." (57:22)

In the battle of *Badr* some unbelievers were killed and the Holy Prophet ﷺ said the following words standing on their graves:

هَلْ وَجَدْتُّمْ مَّا وَعَدَ رَبُّكُمْ حَقًّاo

"Have you also found your Lord's promise true?" (7:44)

Sayyidina Umar رضی اللہ عنہ is reported to have said to the Holy Prophet ﷺ: "Do you addressed the dead bodies, O Apostle of Allah?" The reply of the Holy Prophet ﷺ, as reported in the Tradition, was, "You do not listen better than they are listening. But they cannot reply." When this whole Tradition was reproduced before Sayyidah Aishah رضی اللہ عنہا, she corrected the words said to have been uttered by the Holy Prophet ﷺ. She said, "The Holy Prophet ﷺ never said the (above) words. What he actually said was:

مَا انتم باسمع منهم ولكن لا يجيبون.

"You do not hear more than but they cannot respond."

After this, she recited the following verses of the Holy Qur'an:

اِنَّكَ لَا تُسْمِعُ الْمَوْتٰىo

"Truly you cannot cause the dead to listen" (27:80)

وَمَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِى الْقُبُوْرِo

"But you cannot make those to hear who are (buried) in graves." (35:22)

This verse categorically decided the point that the unbelievers could not hear the voice of the Holy Prophet ﷺ, when they were dead.[1]

Now a point of research about *muta'ah* (temporary marriage). Generally people of knowledge quote the Traditions of the Holy Prophet ﷺ about unlawfulness of temporary marriage (*muta'ah*). One of the pupils of Sayyidah Aishah رضی اللہ عنہا

[1] Bukhari.

enquired of *Hadith* (Tradition) regarding lawfulness or otherwise of *muta'ah*. She did not quote any *Hadith*. Instead, she said to her pupil, "The Book of Allah is between you and me and she recited the following verse:

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَo اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَo

"Who abstain from sex, except with those joined to them in the marriage bond or (the captives) whom their right hands possess—for, (in their case) they are free from blame." (23:6)

"Except these two situations, there is no other situation to make sexual intercouse lawful." She said.[1]

There is a narration from Sayyidina Abu Hurayrah رضی اللہ عنہ that a bastard (unlawful child) is the worst being among man, woman and the child. When Sayyidah Aishah رضی اللہ عنہا heard of it, she said that it was incorrect. The actual incident leading to these words was a hypocrite (*munafiq*) used to slander the Holy Prophet ﷺ. People said to the Holy Prophet ﷺ, "Besides his being a hypocrite he is also a bastard." On hearing this, the Holy Prophet ﷺ said, "He is worst of the three." (i.e., man, woman having illicit relations and the child born out of such relation). Allah, the Almighty says:

لَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰىo

"No bearer of burden can bear the burden of another." (6:164)

This means that the sin lies on the part of the mother;[2] the child has committed no sin, on the basis of which he is said to be without parent.

Jurisprudence (*Ilm ul-Fiqh*)

During the days of the Holy Prophet ﷺ, knowledge of

[1] Asabah. Suyuti.

[2] Asabah. Suyuti.

In the battle of *Badr* some unbelievers were killed and the Holy Prophet ﷺ said the following words standing on their graves:

هَلْ وَجَدْتُّمْ مَّا وَعَدَ رَبُّكُمْ حَقًّا○

"Have you also found your Lord's promise true?" (7:44)

Sayyidina Umar رضی اللہ عنہ is reported to have said to the Holy Prophet ﷺ: "Do you addressed the dead bodies, O Apostle of Allah?" The reply of the Holy Prophet ﷺ, as reported in the Tradition, was, "You do not listen better than they are listening. But they cannot reply." When this whole Tradition was reproduced before Sayyidah Aishah رضی اللہ عنہا, she corrected the words said to have been uttered by the Holy Prophet ﷺ. She said, "The Holy Prophet ﷺ never said the (above) words. What he actually said was:

مَا انتم باسمع منهم ولكن لا يجيبون.

"You do not hear more than but they cannot respond."

After this, she recited the following verses of the Holy Qur'an:

اِنَّكَ لَا تُسْمِعُ الْمَوْتٰى○

"Truly you cannot cause the dead to listen" (27:80)

وَمَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِى الْقُبُوْرِ○

"But you cannot make those to hear who are (buried) in graves." (35:22)

This verse categorically decided the point that the unbelievers could not hear the voice of the Holy Prophet ﷺ, when they were dead.[1]

Now a point of research about *muta'ah* (temporary marriage). Generally people of knowledge quote the Traditions of the Holy Prophet ﷺ about unlawfulness of temporary marriage (*muta'ah*). One of the pupils of Sayyidah Aishah رضی اللہ عنہا

[1] Bukhari.

enquired of *Hadith* (Tradition) regarding lawfulness or otherwise of *muta'ah*. She did not quote any *Hadith*. Instead, she said to her pupil, "The Book of Allah is between you and me and she recited the following verse:

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ○ اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ○

"Who abstain from sex, except with those joined to them in the marriage bond or (the captives) whom their right hands possess—for, (in their case) they are free from blame." (23:6)

"Except these two situations, there is no other situation to make sexual intercouse lawful." She said.[1]

There is a narration from Sayyidina Abu Hurayrah رضی اللہ عنہ that a bastard (unlawful child) is the worst being among man, woman and the child. When Sayyidah Aishah رضی اللہ عنہا heard of it, she said that it was incorrect. The actual incident leading to these words was a hypocrite (*munafiq*) used to slander the Holy Prophet ﷺ. People said to the Holy Prophet ﷺ, "Besides his being a hypocrite he is also a bastard." On hearing this, the Holy Prophet ﷺ said, "He is worst of the three." (i.e., man, woman having illicit relations and the child born out of such relation). Allah, the Almighty says:

لَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى○

"No bearer of burden can bear the burden of another." (6:164)

This means that the sin lies on the part of the mother;[2] the child has committed no sin, on the basis of which he is said to be without parent.

Jurisprudence (*Ilm ul-Fiqh*)

During the days of the Holy Prophet ﷺ, knowledge of

[1] Asabah, Suyuti.

[2] Asabah, Suyuti.

jurisprudence was not codified. As such, the Companions رضی اللہ عنہم had no knowledge of it. They could ascertain the correctness or otherwise of any point by putting questions to the Holy Prophet ﷺ. But, due to high respect for the Holy Prophet ﷺ and the Dvine orders not to put many questions, the Companions رضی اللہ عنہم rarely put any questions. Sayyidina Abdullah Bin Abbas رضی اللہ عنہ has been quoted by Imam Darami to have said that the Companions رضی اللہ عنہم asked the Holy Prophet ﷺ only about 13 problems—all of which are mentioned in the Holy Qur'an.[1]

Under the peculiar circumstances, the only way left for the Companions to acquire knowledge of jurisprudence was to study the personal performance of the Holy Prophet ﷺ carefully in matters like ablution, prayers, fasting, *Hajj* and *zakah* and, in the light of their sutdies, to declare points of legal correctness. But the women Companions رضی اللہ عنہن did not have even this advantage of direct study of the performances of the Holy Prophet ﷺ.[2] The peculiar problems of the female sex also made it difficult to learn correctness of Divine order in the public. As such, the necessity of putting questions to the Holy Prophet ﷺ was imperative. Sayyidah Aishah رضی اللہ عنہا emphasised this point when she said, نعم النساء نساء الانصار لم یکن یمنعھن الحیاء ان یتفقھن فی الدین "How good are the women of the *Ansar*! They do not fight shy of putting questions to have correct knowledge of jurisprudence."[3]

Under this unavoidable necessity, the women Companions رضی اللہ عنہن obtained profit of various kinds. They were sorted out into three distinct classes:

(1) Those through whom maximum of were known problems.

(2) Those who were instrumental in getting a few problems solved.

[1] Darami P-29. [2] Hujjat Allah ul-Balighah, P-112.
[3] Muslim.

(3) The middle class whose achievement in the solution of problems was not insignificant.

All the three categories included male as well as female Companions رضی اللہ عنہم. Allamah Ibn Hazm has written that among the Companions رضی اللہ عنہم whose rulings (*Fatawa*), if collected, could develop into volumes of books. Sayyidah Aishah رضی اللہ عنہا is one of them. The middle class of jurisprudence minded Companions رضی اللہ عنہم whose rulings could constitute a pamphlet or a small book, included Sayyidah Umm Salamah رضی اللہ عنہا. The third category whose contribution to jurisprudences was not much but they had done something in the field included a large number of women Companions رضی اللہ عنہن such as Sayyidah Umm Atiyyah, Sayyidah Safiyyah, Sayyidah Hafsah, Sayyidah Umm Habibah, Ya'la Bint Qalif, Sayyidah Asma', Sayyidah Umm Shareek, Sayyidah Khawlah, Sayyidah Aatikah Bint Zaid, Sayyidah Sahlah, Sayyidah Juwairiyah, Sayyidah Maimunah, Sayyidah Fatimah Bint Qais رضی اللہ عنہن.

◆◆◆◆◆◆❀◆◆◆◆◆◆

LAST CHAPTER
(End)

Points of Excellence (*Manaqib*) of Women Companions رضی اللہ عنہن

There is difference of opinion regarding comparative degrees of excellence among the Compaions رضی اللہ عنہم of the Holy Prophet ﷺ. Generally the followers of *sunnah* (ways and precedents of the Holy Prophet ﷺ) look upon his four rightly guided Caliphs as the most excellent of all Companions رضی اللہ عنہم. Their inter se excellence is also determined in accordance with their succession to the position of Caliphate.

Allamah Ibn Hazm Zahiri is of the firm view that the exalted and purified wives of the Holy Prophet ﷺ are the most excellent among the Companions رضی اللہ عنہم. In his book "*Milal wan Nihal*", he has discussed in great deal the points of excellence and has also met the objections that the status of women is inferior to that of men as it is reflected in the verses of the Holy Qur'an and the Traditions of the Holy Prophet ﷺ.

Without entering into comparison between the excellence of male and female Companions رضی اللہ عنہم, we shall quote and explain various points of excellence of the women Companions رضی اللہ عنہن as they appear in the authentic and undisputed Traditions of the Holy Prophet ﷺ. The high moral and religious standards which determine the comparative excellence of the male Companions رضی اللہ عنہم, they also determine the excellences of female Companions رضی اللہ عنہن.

The greatest point of excellence is the time of accepting Islam. Sayyidina Abu Bakr Siddiq رضی اللہ عنہ being the foremost to accept Islam, his status is the highest. But, in this excellence,

there are two females who equally share it. They are Sayyidah Khadijah رضی اللہ عنہا and Sayyidah Sumayyah رضی اللہ عنہا (Umm Aiman). Imam Bukhari has, quoting Sayyidina Ammar رضی اللہ عنہ, written in his selection of Traditions, رأيت رسول الله صلى الله عليه وسلم وما معه الا خمسة اعبد وامرأتان وابوبكر "I saw the Holy Prophet ﷺ in the beginning with only five slaves, two women and Sayyidina Abu Bakr رضی اللہ عنہ at his support."

The second point of excellence in being foremost is *Hijrah* (migration for the cause of Islam). In this excellence all the women migrants (*Muhajiraat*) shared the male Companions رضی اللہ عنہم. Allamah Ibn Hazm writes in his "*Milal wan Nihal*",

فلسنا نشك ان المهاجرات الاولات من نساء الصحابة رضى الله عنهم يشاركن الصحابة فى الفضل ففاضلة ومفضولة وفاضل ومفضول ففيهن من يفضل كثيرا من الرجال وفى الرجال من يفضل كثيرًا منهن وما ذكر الله تعالى منزلة من الفضل الاوتسرون النساء مع الرجال فيها كقوله تعالى ان المسلمين والمسلمات.

"We have no doubt at all in the fact that the women related to the male Companions رضی اللہ عنہم were equally foremost in undertaking migration with their male partner-Companions رضی اللہ عنہم. In this excellence, some male Companions رضی اللہ عنہم were ahead of female Companions رضی اللہ عنہن while some female Companions رضی اللہ عنہن were ahead of male Companions رضی اللہ عنہم. Allah, the Great has not mentioned any excellence in which women have not been braketed with men. The Divine trend is, "The Muslim men and the Muslim women are mentioned side by side." ❶

The first migration was made to Habshah (Ethiopia). In this migration a woman Companion, Sayyidah Asma' Bint Unais رضی اللہ عنہا earned such a high excellence that all the migrants of Habshah were proud of it. Sayyidina Abu Musa Ash'ari رضی اللہ عنہ has narrated, "When we learnt of the Holy Prophet's ﷺ migration to Madinah, we 52 or 53 persons made

❶ V-4, P-126.

up our minds to follow the Holy Prophet ﷺ to Madinah. We embarked upon a boat for this purpose and took up voyage to Madinah by sea route. Unknowingly and without our intentions, the boat landed on the coast of Habshah, when we met Sayyidina Jafar Bin Abu Talib رضی اللہ عنہ who told us that the Holy Prophet ﷺ had sent them there and ordered them to stay there. You also stay with us. All the migrants to Habshah stayed in that land till the conquest of *Khayber*. They all came together from Habshah and met the Holy Prophet ﷺ in *Khayber*. They were the only persons who, despite no participation in the battle of *Khayber*, were made to share the booty and the Holy Prophet ﷺ gave them their shares (as if they had fought at *Khayber*).

Sayyidah Asma' Bint Unais رضی اللہ عنہا was one of the migrants who had arived in Madinah from Habshah. She went to see Sayyidah Hafsah رضی اللہ عنہا when Sayyidina Umar رضی اللہ عنہ told her that they had migrated earlier and were, as such, nearer to the Holy Prophet ﷺ. She was angry and refuted his claim. The dispute was taken to the Holy Prophet ﷺ who decided in favour of Sayyidah Asma' رضی اللہ عنہا Bint Unais and said, "Umar! They are more deserving of my favours than you are. You migrated once whereas they migrated twice for Islam." The people of the boat, as they came to be known, were overjoyed to earn the greater nearness of the Holy Prophet ﷺ. Sayyidah Asma' رضی اللہ عنہا said, "Abu Musa and other passengers of the boat repeatedly asked me to narrate the dialogue between the Holy Prophet ﷺ and Sayyidina Umar رضی اللہ عنہ." ❶

Another factor determining excellence is the love for the Holy Prophet ﷺ. On this account some women Companions رضی اللہ عنہن earned the same nearness with the Holy Prophet ﷺ which was the priviledge of a special group of the male Compaions رضی اللہ عنہم. Imam Muslim says, "The Holy Prophet ﷺ never went to any woman's house besides his honoured wives except Sayyidah Umm Sulaym رضی اللہ عنہا (mother of Sayyidina Anas رضی اللہ عنہ). On being asked he said, "I have great

❶ Muslim.

sympathy with her because her brother was martyred in my company."[1] Sayyidah Umm Sulaym رضی اللہ عنہا served him with the same regard and love which had displayed. She gave him a bed to rest upon and collected his sweat in a bottle. She left a will that her body may be anointed with the sweat of the Holy Prophet ﷺ which she had collected.

Sayyidah Umm Haram رضی اللہ عنہا, aunt of Sayyidina Anas رضی اللہ عنہ also had the same privilege of visits by the Holy Prophet ﷺ, when he went to *Quba*. She often served him with meals which he ate with pleasure. Then he had rest and a nap. She searched out lice from his head.[2]

The same priviledge was enjoyed by Sayyidah Umm Haani رضی اللہ عنہا also who had received the offer of wedlock by the Holy Prophet ﷺ but she declined respectfully in view of her children from her first husband. This is why he described the sentence of *Quraish* women, خير نساء ركبن الابل نساء قريش احناه على يتيم فى صغره ورعاه على زوج فى ذات يده.[3]

The tribe of the *Ansars* of Madinah had very special favour with the Holy Prophet ﷺ. Both men and women of this tribe were very dear to the Holy Prophet ﷺ. Sayyidina Anas رضی اللہ عنہ narrated, "Once some women and boys of the *Ansar* were met by the Holy Prophet ﷺ while coming back from same marriage ceremony. On seeing them, he stopped and thrice repeated his appreciation in the words, "You are dearest to me than all the people."

Another version of this incident is that an *Ansari* women visited the Holy Prophet ﷺ with her child and he said to her, "You people (*Ansars*) are dearest to me of all the people."[4]

On the basis of high standard of excellence determined for the women Companions رضی اللہ عنہن, the great Caliphs of the Holy Prophet ﷺ also maintained the high esteem and respect for the excellence of female Companions رضی اللہ عنہن. Imam Muslim has stated that the Holy Prophet ﷺ used to visit Sayyidah Umm Aiman رضی اللہ عنہا. After his departures from this world, Sayyidina

[1] Muslim. [2] Bukhari.
[3] Muslim. [4] Bukhari.

Abu Bakr رضی اللہ عنہ said to Sayyidina Umar رضی اللہ عنہ, "Let us go to visit Sayyidah Umm Aiman رضی اللہ عنہا as the Holy Prophet ﷺ used to visit her." Both went to see her and, on meeting them, she burst into tears. Both the leaders said, "Why do you weep? The status of the Holy Prophet ﷺ with Almighty Allah is very high indeed-higher than it was here in this world." She remarked, "I am not unaware of it. I am weeping because the heavenly revelations "*wahy*" have stopped." On hearing this very sentimental remark, both Abu Bakr and Umar رضی اللہ عنہم also burst into tears.[1]

Apart from the general body of female Companions رضی اللہ عنہن, the high esteem and respect enjoyed by the exalted wives of the Holy Prophet ﷺ has no precedents in human history. When one of the respected wives of the Holy Prophet ﷺ died, Sayyidina Abdullah Bin Abbas رضی اللہ عنہ fell into prostration. People said with surprise, "You are lying in prostration at this moment (of sadness!) He explained, "It is proper to bow in prostration when you see a sign of the approaching Doomsday. What can be a bigger sign that the death of one of the exalted wives of the Holy Prophet ﷺ."[2] It was at a place called '*sarf*' where Sayyidah Maimunah رضی اللہ عنہا breathed her last. Sayyidina Abdullah Bin Abbas رضی اللہ عنہ said to the people, "She is (Holy Prophet's ﷺ wife) Maimunah. When you take out her coffin, be careful it should receive no jerks."[3]

Some ,of the Companions رضی اللہ عنہم, out of love and regard for the exalted wives of the Holy Prophet ﷺ, donated their properties in their favour. Sayyidina Abdur Rehman Bin Auf رضی اللہ عنہ gave away his garden in donation for the respected wives of the Holy Prophet ﷺ. It was sold for four thousand.[4]

The great Caliphs of the Holy Prophet ﷺ held his wives in the highest esteem. Sayyidina Umar رضی اللہ عنہ, during his period of authority got nine bowls specially prepared, keeping in view the living number of the exalted wives of the Holy Prophet ﷺ. It was Sayyidina Umar's رضی اللہ عنہ habit and usage to send every

[1] Muslim (merit). [2] Abu Dawood.
[3] Nasa'i. [4] Tirmizi.

fine food to them in the said bowls.[1]

In the year 23 A.H., when Sayyidina Umar رضی اللہ عنہ was the leader of Hajj, he took along the great wives of the Holy Prophet ﷺ with great respect for the performance of Hajj. Sayyidina Abdur Rehman Bin Auf رضی اللہ عنہ was specially assigned the duty of looking after the mothers of the faithful (*Ummahat ul-Mo'minin*) in .to get close to the mounts of the Holy wives. Sayyidina Uthman رضی اللہ عنہ had also joined him. When they halted for stay at particular stations, no body was allowed to approach their places of staying.[2]

The common Muslims had great respect for the holy wives. They brought their small children in the audience of Sayyidah Aishah رضی اللہ عنہا and she prayed for blessings for them.[3] Sayyidah Aishah Bint Talhah رضی اللہ عنہا was actually brought up under the benign care of Sayyidah Aishah رضی اللہ عنہا. She said that people came to me from far distances. Old people also came to me because of my close ralation with Sayyidah Aishah رضی اللہ عنہا. Young and old respected me and gave me gifts. Many sent me letters from far flung places in token of love and respect.[4]

The above events establish the fact that Islam has raised equally the status of men and women and the Caliphs and common Muslims maintained and respected that high status. The women Companions رضی اللہ عنہن had earned their exalted position in society due to Islam, their high character and amicable social relations. Muslim women even today can rise to high position of respect in society if they follow the great lives of the women Companions رضی اللہ عنہن.

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Muwatta Imam Maalik.
[2] Tabaqat.
[3] Al-Adab Al-Mufrad.
[4] Ibid.

PUBLICATIONS OF DARUL ISHAAT

HADITH

SAHIH BUKHARI (ARABIC TEXT AND TRANSLATION) — **9 VOLS.**
IMAM BUKHARI

SAHIH MUSLIM (ARABIC TEXT AND TRANSLATION) — **8 VOLS.**
IMAM MUSLIM

AL-HADIS (ARABIC TEXT TRANSLATION & COMMENTARY) (MISHKAT UL MASABIH) — **4 VOLS.**
FAZLUL KARIM

RIYADH US SALIHEEN (ARABIC TEXT AND TRANSLATION) — **2 VOLS.**
IMAM NAWAWI

MEANING AND MESSAGE OF THE TRADITIONS (COMPLETE WITH TEXT TRANSLATION & COMMENTARY) — **7 PARTS**
MAULANA MOHAMMAD MANZOOR NOMAN

SAYINGS OF MOHAMMAD ﷺ
MIRZA ABDUL FAZL

ECONOMIC TEACHINGS OF PROPHET MOHAMMAD ﷺ
M.AKRAM KHAN

THE ARBA'EEN 40 HADITH
MAULANA AASHIQ ELAHI

THE DIVINE TRADITIONS
MAULANA AHMED SAEED DEHLVI

WORDS OF THE PROPHET MOHAMMAD ﷺ (POCKET)
WAHIDUDDIN KHAN

THE WAYS OF THE HOLY PROPHET MOHAMMAD ﷺ
DR. ABDUL HAI' AARFI

MOATTA IMAM MALIK (ARABIC TEXT & ENGLISH TRANSLATION)
IMAM MALIK

STORIES FROM THE HADITH
ZAKARIA IQBAL

PEARLS OF HADITH
MAULANA AASHIQ ELAHI

SAYINGS OF THE PROPHET ﷺ
MUFTI MOHAMMAD TAQI USMANI

MANNERS IN ISLAM (ALADAB ALMUFRAD)
MOHAMMAD ISMAIL BUKHARI

fine food to them in the said bowls.[1]

In the year 23 A.H., when Sayyidina Umar رضی اللہ عنہ was the leader of Hajj, he took along the great wives of the Holy Prophet ﷺ with great respect for the performance of Hajj. Sayyidina Abdur Rehman Bin Auf رضی اللہ عنہ was specially assigned the duty of looking after the mothers of the faithful (*Ummahat ul-Mo'minin*) in to get close to the mounts of the Holy wives. Sayyidina Uthman رضی اللہ عنہ had also joined him. When they halted for stay at particular stations, no body was allowed to approach their places of staying.[2]

The common Muslims had great respect for the holy wives. They brought their small children in the audience of Sayyidah Aishah رضی اللہ عنہا and she prayed for blessings for them.[3] Sayyidah Aishah Bint Talhah رضی اللہ عنہا was actually brought up under the benign care of Sayyidah Aishah رضی اللہ عنہا. She said that people came to me from far distances. Old people also came to me because of my close ralation with Sayyidah Aishah رضی اللہ عنہا. Young and old respected me and gave me gifts. Many sent me letters from far flung places in token of love and respect.[4]

The above events establish the fact that Islam has raised equally the status of men and women and the Caliphs and common Muslims maintained and respected that high status. The women Companions رضی اللہ عنہن had earned their exalted position in society due to Islam, their high character and amicable social relations. Muslim women even today can rise to high position of respect in society if they follow the great lives of the women Companions رضی اللہ عنہن.

◆◆◆◆◆◆❁◆◆◆◆◆◆

[1] Muwatta Imam Maalik.
[2] Tabaqat.
[3] Al-Adab Al-Mufrad.
[4] Ibid.

Women were looked down upon in Arabia - nay, all over the world - before Islam. The Quran emphasised her status and Muslims came to respect and value her.

Islam defined the rights of women and in the words of a *Hadith,* "the woman is the guardian of her husband's household."

This book recalls the lives of the Prophet's wives and daughters, and bother famous women. It emphasises the fields where they excelled. Their exploits cover the religious, political and literary fields. They used to weave cloth, till the soil, engage in writing and do business.

Muslim writers have written biographies of famous women. Ibn Kathir and Ibn Sa'd were notable among them.

The second part of the book deals with specific departments of their lives. It draws a pen picture of the faith of these women, their character and social life and their services to humanity.

The authors have done a painstaking job and the translator has done justice, to their work.